

Muslim Saints of Kazipet



Mausoleum of Hazrat Syed Shah Afzal
Biabani R.A.

Translated by
Mohammed Abdul Hafeez
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1.50 Episodes from 'Panj-Ganj' in English



The mausoleum of Hazrat Khaja Moinuddin
Chisti

**Translated by
Mohammed Abdul Hafeez
Translator ' Muslim Saints and Mystics'
(The Tadhkirah al-Awliya of Farid al-din Attar)**

Preface

In this book translation of 50 episodes from the Urdu edition of the book '**Panj-Ganj**' is added by me upon its translation into the English edition and this book is well known and this is a famous book which was translated into Urdu language by Syed Khaja Ahmed Allah Hussaini from well known Persian book of Shah Fazil Biabani and which is translated by me into the English language for the first time. And I have given its title as '**50 Episodes from Panj-Ganj**'.

These episodes have been translated by me into the English language from the above old book of the Urdu language and in which there are available some great achievements, as well as his commands and the teaching of the holy persons. And who were holy saints in the area of Hyderabad and during their life period he was engaged in teaching preaching of Islamic religion and such details which are not yet known to the general and special persons, are added in this book and which are available in a very interesting style so, for this reason, the readers will find great interest and attention in this matter.

Due to the above facts and details, if the readers will start treading the first page of the book and will not stop reading till they will reach this book's last page as some interesting events and as

well as other great details and endeavors of the holy saint is added in this book and this holy saint was passed away from the world many years ago.

Even though this is a small book, but due to its importance, it is so great due to the coverage of many interesting events and positive information so it is like an ocean of knowledge and information of the prophet who was passed away from the world upon doing his great endeavors and many hard tasks for the teaching and propagation of the Islamic religion and the work of Islam and which he was done in the Arabian area so this book is great and it will present the ocean of knowledge for the guidance of people towards the right path of Islam.

To write about these great holy saints of the Hyderabad area and their great endeavors is not only it is difficult and but it is a very hard task. They were great scholars of the Islamic religion in Hyderabad area as well as they were not only great pious personalities in the area of Hyderabad area and they were also great and well known and as well as famous Sufi saints of Allah so, in brief, but they were also great holy scholars of their time in the Hyderabad region and also famous in all other parts of India and in some other parts of the world.

For a long time, they were engaged in religious discourses, sermons, and training of the people and they did also many great endeavors for the preaching and propagation work of Islam in Tamil Nadu and around the Deccan region, and also there were no such personalities lived during their

time in Hyderabad area and in the other parts of India.

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Part III: Shaiks of Hyderabad City from the Urdu book 'Panj-Ganj' by Khaja Ahmed Ullah Hussaini

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First Part

1. Hazrat Syed Mohammed Hussaini Khaja Bande Nawaz R.A.

Hazrat's hairs were lengthy. There is much dignity in his saintliness, and from his Malfuzat (discourses), it is known that he was a falcon (shah) among mankind, and when he was in the womb of his mother, there were effects of his miracles.

And Hazrat himself said by his tongue that when he was in the womb of his mother, at that time his elder sister had died. And my mother, by weeping and mourning, has struck a hand on her stomach. And I can remember that time. And also those events during the time of milking and feeding that I can remember well.

The contemporary people said that the place of birth of Khaja Sahib is in Delhi. He was born on the 4th of Rajjab in the 723 Hijiri year.

His father was Syed Yousuf al-Hussaini and his patronymic name was Raju Qattal, and he wrote the book 'Tuhfatal Nasah'. He was shifted to Doultabad on his elephant, and the reason is that the king of Delhi, Tughlaq II, had shifted many of

the holy persons of time to Doultabad from Delhi. Hazrat came to Doulatabd in the year 728 Hijri. Since the age of six, Hazrat has been punctual for prayer and fasting. And his prayers did not lapsed until he was eight years old. When he was 11 years old, his father was died. His mother was shifted to Delhi on her elephant for this reason. When he was 15 years old, he studied Nahu (syntax) in the 'Masba' book. And at the age of 17 years, he completed the book 'Kashaf'. And for pledge, he met Hazrat Naseeruddin Chiragh Dehlawi. And from him, many miracles have been performed. And there was the engagement of the Khaja Sahib with the daughter of Maulana bin Jamaluddin Maghrabi. And from her there were born two sons and three daughters. Syed Mohammed Akbar, Syed Mohammed Asghar, and Syed Akber is well known as Shaikh Hussain Miya. Syed Ashgar is well known as Maruf Miya.

His age was 102 years and 4 months and upon his death, his son, Syed Asghar Hussaini, became his successor. It is said that Bandagi Maqdam has written one letter of recommendation to the Sultan Feroz Shah for reinstation of the Qateeb (In Islam, a khatib or khateeb (Arabic: خطيب khaṭīb) is a person who delivers the sermon (khuṭbah) (literally "narration") during the Friday prayer and Eid prayers.) of Gulberga and who was suspended. And the sultan has accepted. But when Friday came, the sultan asked another person to deliver

Friday sermons. So the old khateeb went into the presence of Bandagi Maqdam and told him that, in spite of accepting his recommendation, the sultan had asked for the delivery of the sermon on Friday to another person. So Maqdam has told him that "He has separated you from the address of sermons, but I have separated his name from the sermon, and I have added his brother Ahmed in his place."

So it is well known that at the age of 12 years, one crow has done unclean water with his excrement, and Maqdam has seen it with a look of anger, so for this reason, his head was separated from his body and he was fallen on the earth. Then his mother told him, "What have you done in this matter?" He told her that he had done disrespect to him, and then he told crow to become as it was, so he would become the same and fly from there.

2. Baba Kuchak Sahib R.A.

It is said that Bandagi Maqdam used to come to Gulberga from Doulatabad. During his journey, he went to meet Baba Kuchak, who was in Beed and who was a disciple of Qazi Mazabuddin. Baba Kuchadk used to reside in the cave, and its door was very small. When Bandagi Maqdam reached the door of the cave, Baba Kuchat said that the chaste and pure had come. And at that time, for

the meeting with him, he was entered into the door. And so servants of Maqдум have written that there was an increase in the height of the cave's door. The disciple of Baba Kuchak has written that Bandagi Maqдум has entered the cave by bending his head.

Once Sultan Feroz Shah Bahmani sent a messenger to inquire about the condition of Maqдум Hussaini, Qazi Raja, Shaik Ahmed, and his spiritual master in Gulberga, and he told that if Maqдум Hussaini will give respect to Chanda Sahib, then he will go to Gulberga and meet him there; otherwise, I will call him."

When both of them went in the presence of Maqдум, they were surprised and effected by the taste of fondness and love of Allah. And both of them sent their resignations from the post to the sultan in this matter. And pledged at the hands of Maqдум, and were entered into the status and dignity of the perfect persons. In the history book, Farista writes that Maqдум Hussaini belonged to the Shafi religion. And some others have written Hanfi religion. Maqдум Husaini said that there are fewer Sufi religion and noble Sunni people. And I am a Sufi and a noble Sunni person. Among his sons, there are some Sunni and Shia people. So for this, Syed Raju Hussaini is the spiritual master of Sultan Abul Hasan Tana Shah of the Golconda Kingdom, and he is among the sons of

Syed Maqdam Huaaini. In the preface of the book 'Saluki Salikin', he has written details of the four caliphs of the prophet as per their position and dignity. And from this, it shows that he was a Sunni person.

Regarding details of Badasha Kuchak Sahib, he was a person of miracles, and he used to perform much worship and endeavors. And his grave is situated on the side of Beed. His grave in Beed, which is famous even today for the fulfillment of the desires and wishes of the person who visited his grave. He was a disciple of Qazi Mazhabuddin, who was among the holy persons. And he was among those who came along with Hazrat Shaikh Muntajabuddin Zari Baksh. Qazi Mazhabuddin's tomb is situated in Kunj village in the region of Beed. All of the sons used to call themselves Qazi. There were no sons of Baba Kuchak, and there were reliable Mujawar (attendants of shrines and mosques) who were posted as custodians and who were appointed by former kings for the arrangement of Urs (death anniversary) and the construction of the tomb. The details of the meeting of Baba Kuhcak with Maqdam Banda Nawaz were added before. The graves of Bibi Sahiba and his spiritual master are situated inside Beed. There is the fulfillment of the desires and wishes of the person who visits their graves.

3.Shah Multani Sahib R.A.

His father was a resident of the Kalyani fort. And his grandfather was from Multan. And who accepted most in the court of Shaik Abdul Quader Jilani? There were many miracles and supernatural habits he had. His grave is situated inside Bidar Fort. He belongs to the Sufi chain of Quaderia. He has three sons, which he has for him, and there were sons to him up to four of his generations. His two sons died in childhood. The details of his sons are as follows:

One is Baderuddin, who was given the responsibility of taking care of his grave, and his sons were given this work. The second is Maqdam Sahib, who was given the responsibility of taking care of the holy robe of Shaik Abdul Quader Jilani.

And third is Shaik Ismail Sahib and his grave in Patri village. And many of them are found in the different villages of Nanded, Sabunat Nagr, Medak, Gajwail, and around Bidar.

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4. Hazrat Syed Shah Saeed Refai, R.A.

He is famous as the leader of pious persons with the connection to Hazrat Maqsum Haji Sayyid. He was head of the Refai family, and after him, the family was known as Sawaria. Hazrat, after visiting many cities in Arabian and non-Arabian countries, arrived in Delhi. When he met with Khaja Nizamuddin Auliya, he kept him in the shrine building with much respect and honor. And after nine months, Hazrat Nizamuddin Auliya left this mortal world before him. And so he has performed his final rites with his hands.

It is said that Haji Sarwar Sayyid, who belongs to the special sons of Hazrat Syed Ahmed Kabir Refai al-Hussaini. Many supernatural habits occurred as a result of his actions. In Sufism, he wrote one book, which is a good certificate for Saliks. (mystic initiate), and Hazrat has especially mentioned prayer for the innermost persons. And from thinking and imagining this prayer, there will be a condition and state. Hazrat has his children. His sons are famous people in Qandhar. And they had lived near his tomb and were performing the duties of the custodian and the service of the tomb. And among them, due to problems, they had gone to Nanded and settled there, and they have propagated chain Refai in the Deccan region by

force and endeavors. And after this chain of Refia was also called Sawaria.

5. Hazrat Syed Maqdam Ali Shah, R.A.

He was well known and famous by the name of Sangde Sultan Muskil Asan Refai. Maqdam Muskhil Asan, who was a lover without pretence, And who accepted personality in the higher court of Allah. And he who belongs to his special sons, of Hazrat Syed Ahmed Kabir Refai al-Hussaini, And his tomb is situated in Qandhar. His place of Chilla (also known as Chilla-nashini) is ***a spiritual practice of penance and solitude*** in Sufism known mostly in Indian and Persian traditions, which is found in the fort of Doulatabad, where he has done worship of Allah for a period of 12 years. He was a person of revelation and miracles. He has propounded the Sufi chain of Refia. There are other Sufi chains that are connected to him in this matter. He was a diver in the sea of mystic ways of life. He was a real person in the realm of reality. And he has children with him.

6.Hazrat Maqдум Syed Shah Ziauddin Biabani R.A.

NOMENCLATURE:

Some people say that 'Biabani' means the residents of the forest. Since they came to India and used to do prayer and meditation in the forest of Multan, (It was a part of India at that time) the Sufis of that period used to do prayer and meditation generally in the forest. It was their inborn character.

It was the first time the name Biabani was suffixed to the name of Hazrat Ziauddin (R.A.) since he was the founder of the Biabani family, it is worthy to note that the descendants from Hazrat Ziauddin Biabani (R.A.) to Hazrat Afzal Biabani (R.A.) all used to pray and meditate in the jungle and desert areas.

His title is well known and famous as Peer Saqlati. And due to much used this word was changed as Saqlati. The reason for it that he used to wear a coverlet of board cloth and Saqlat is called broadcloth. He was a well known and famous holy person of Allah. He was a person and who has shown many of his miracles. His tomb is situated in Ambad and his place of mystical exercises in the Rauna Prada river. And which is

near to the Jalana city. When the river water will be in full swing in the river then at that time aloeswood pot, Morchal (fan made of peacock feathers) and cover which there will come on the water in the condition of floating on the waters of the river.

When there will be down the river water level in the river then aloeswood pot, fan, and cover which will come and take back their place. He has prohibited to construct the tomb for himself and he said that there should be a constructed tomb for his son Syed Shah Ashraf.

The author of the book *Mistakat Nabwa* who has written his details as follows.

“He was a mystic person of Allah, and he was a knower of the secret of hidden. Hazrat Maqdam Syed Shah Ziauddin Biabani and who was from the higher genealogical link. And he was a person of miracles. And supernatural happenings. And who has done much hard mystical exercise as well endeavours in the places of jungle and deserts and he was among the chain of Rifai. As well as the authorized personality of the Sufi chain of Quaderia, Chisita, Suherwardia, and Naqshabandia, etc.

The book *Matlub Talibin* which is written by him. And Hazrat Sang De Sultan was his daughters’ son. And who was pledge and devotion on his hands. And he was among sons of Rafai Sufi chain. And the grave is situated near Ambad

village in the jungle area and was constructed by Hazrat Maqdom and which is a place of the people's attraction and visit.

Hazrath Syed Shah Maqdoom Ziauddin Biabani Al-Rifayee Al-Qadiri (R.A.) was the founder of the pedigree (Shijra) "Biabani". He was a great saint (Vali Allah). In his pedigree, he was the 12th descendant of Sultan-ul-Arifeen Hazrath Syedna Ahmed Kabir Al-Rifayee Mashooq Allah and 28th descendants of Ameer-ul-Momineen Syedna Ali Ibn-e-Abi Talib Razi Allahu Taala unh.

It is said, regarding "Biabani", the name of the family that there was a place in Iran called 'Beban' where Hazrath Ziauddin Biabani's forefathers lived. They were the native of 'Beban'. They acquired their family name as 'Biabani' after the name of their native place. When they came to India, Indians called them 'Biabani'. There is some controversy in this regard. Some people say that 'Biabani' means the residents of the forest. Since they came to India and performed prayer and meditation in the forests of Multan (it was a part of India at that time). The Sufis of that period used to perform prayer and meditation generally in the forest. It was their instinctive quality.

It was the first time the name 'Biabani' was suffixed to the name of Hazrath Ziauddin (R.A.). Since he was the founder of the 'Biabani family', it was worthy to note that all the descendants from

Hazrath Ziauddin Biabani (R.A.) to Hazrath Afzal Biabani Al Rifayee (R.A.) invoked the name of Allah, prayed and meditated in the forest and thereby kept the nomenclature of 'Biabani' alive.

Hazrath Ziauddin Biabani (R.A.) was born in Multan of India (819 Hegira) long before the accession of the first Moghul Emperor Babar. It was in Farghana when Ibrahim Lodhi was ruling North India. In the FOREFATHERS year 842 Hijri i.e., 1456 A.D. Hazrath Ziauddin Biabani (R.A.) migrated from Multan to Qandahar Shareef village situated in Nanded District, which was in the Bahmani State. During that period Qandahar was a great center for Islamic studies. It was because of the presence of Hazrath Syed Shah Ali who was known as Sang-De-Sultan Mushkil Asan (R.A.).

Hazrath Ziauddin Biabani (R.A.) became a disciple (Mureed) and khalifa (caliph) of Hazrath Sang-De-Sultan (R.A.). Apart from his family Rifayee tariqa (order), he adopted Qadriya, Chishtiya, Suharvardiya, and Naqshbandiya taruq forms of Sufism. Hazrath Sang-De-Sultan (R.A.) liked him more than he liked his kith and kin.

Hazrath Ziauddin Biabani Rahmatullah Alaih married Hazrath Sang-De-Sultan's sister. On the instructions of his spiritual Master (peer-wa-Murshid) he migrated to Ambad, in Jalna District in the year 1470 A.D. to preach Islam. As the people of Ambad did not allow him to enter the village, he settled in the forest, 3 kilometers away

from Ambad. He named the place Faqrabad. There he worshipped, prayed, and invoked Allah for quite a long time on the hill called Faqrabad hill. He worshipped Allah for several years near the bank of the river Rauna Prada. The river is situated about 12 kilometers away from Ambad.

According to Professor Ziauddin, the people of nearby villages were very happy because they got very good yielding from their crops. They thought that this was all because of the holy presence of Hazrath Ziauddin Biabani (R.A.). Even today people visit this holy place for divine blessings. Uood dan (aloeswood pot), ghilaf Shareef (cover), and morchal (fan made of peacock feathers) float on the waters of the river when the river flows in full swing.

During Moharram, Majlis (assembly) of devotees and disciples were conducted and Hazrath Ziauddin Biabani (R.A.) used to recite lines from the 'SHAHADATH NAMA' to remember the great souls of Syedna Imam Hussain Razi Allahu Taala anhu and his associates.

Hazrath Ziauddin Biabani (R.A.) was an extraordinary saint, a man of miracles. He wrote many books; notable among them are *Mat loob-ul-talibeen* and *Bahr-ul-Ansad*.

He died in 1523 A.D. (i.e., 10th Jamadi-ul-awwal 909 Hijri), at the age of 99.

Mohammad Hussain, a disciple (Mureed) wanted to build a tomb on his grave. Hazrath

Ziauddin Biabani (R.A.) appeared in his dream and told that a tomb might be constructed on the grave of his beloved son Hazrath Ashraf Biabani (R.A.), instead of on his grave. There is the grave of his wife in the south of his grave. There was a Mosque nearby his grave whose signs are still seen

7.Hazrat Maqдум Syed Shah Ashraf Biabani R.A.

Name: Hazrat Ashraf Biabani (R.A.)

Titles:

Silsila:

Predecessor:

Successor: Hazrat Ziauddin Biabani (R.A.)

Date of Birth: 2nd Ziqad 864 Hegira (i.e., 1478 A.D.)

Date of Wisaal: 935 Hijri

Date of Urs:

Resting at Ambad, District - Jalna, Maharashtra, India

Born on 2nd Ziqad 864 Hijri (i.e., 1478 A.D.), Hazrat Ashraf Biabani (R.A.) accomplished his studies under the supervision and guidance of his

father Hazrat Ziauddin Biabani (R.A.) and obtained 'Khilafat'. He married Hazrat Maryam Bibi Saheba, the daughter of Hazrat Sang-De-Sultan (R.A.). Hazrat Ashraf Biabani (R.A.) became the first sajjada Nasheen of the Biabani's family. He used to pray and meditate in the forest of Faqrabad and Rauna Prada in Jalna District, as his father did. A large number of devotees from far off places used to come to him for his blessings for which he used to arrange mass meals (Langer).

Hazrat Ashraf Biabani (R.A.) felt much pleasure at the arrival of a large number of guests and devotees. The people of the surrounding area used to say "Ashraf Biabani Bhokey Ko Bhojan Piyasay Ko Pani". It means that Ashraf Biabani gives food to the hungry and water to the thirsty.

Books :Hazrat Ashraf Biabani (R.A.) wrote a 'Masnavi' in the memory of Hazrat Syedna Imam Hussain Razi Allahu Taala Anhu and his fellow martyrs. It is called 'Nausarhar' (The first Shahadath Nama in Urdu in India).

Miracles :It is learned that the king of Ahmed Nagar, Mohammad Shah III visited the place for his blessings. Hazrat Ashraf Biabani (R.A.) invited him for a feast along with his soldiers. The king accepted his invitation with respect. Hazrat ordered 10 Kilograms of wheat flour and 10 Kilograms of Mutton and cooked food in the night. Hazrat covered the bread and the pot of curry with his rumal (towel). All six thousand soldiers

were served with the food. And still one fourth part of the food which remained was left over and which was distributed among the servants.

So it was a great surprise to all of them. This miracle was nothing but it was power of the spiritual of the saint.

According to Hazrat Fazil Biabani (R.A.) in the book '*Punch Gunj*', there happened a strange thing. 200 years after Hazrat Ashraf Biabani's death, Hazrat Ameen Biabani and Hazrat Mohammad Ahmed Biabani (R.A.) peeped into the grave through a hole and were astonished to find the coffin afresh. Further, they noticed that the right knee was in the bent position. They also witnessed some mysterious light in the grave.

Tomb of Hazrat Ashraf Biabani (R.A.) :Hazrat Ashraf Biabani (R.A.) died in 935 Hegira. A devotee Mohammad Hussain constructed a tomb on his grave according to the wish of Hazrat Ziauddin Biabani (R.A.).The tomb located very near to the grave of Hazrat Ziauddin Biabani (R.A.) at Ambad Shareef. It is a unique sample of Deccan Architecture.

The shape of the dome resembles the curved spikes of a sweet melon. According to the '*Punch Gunj*', a neem tree was there very near to the dome. A branch of the tree bowed towards the dome. The leaves of the said branch were sweet like honey. The devotees would eat those leaves

and become healthy. Hazrat Fazil Biabani (R.A.) ate those leaves till the age of 17.

Tomb of Hazrat Ashraf Biabani (R.A.) is located in Ambad city a municipal council in Jalna district in the State of Maharashtra, India.

He was a real nephew of Hazrat Sangde Sultan who was well known for the Mushkal Asan. It is narrated that once the king of the time who has come into his presence to meet with him. The above miracle is repeated again here but it is with some more details. After meeting with the king he has told the king to come for his invitation to eating bread with his army at his eating place. So the king told him that there is no necessity for any trouble and his prayer is enough in this matter. But he has repeated a second time then the king accepted his invitation for eating the bread and curry with him at his place.

Hazrat has given order of one maund flour and mutton and in the night for the cooking of the Pkat (*pukht* (Persian:), larhmeen, or slow oven cooking is a cooking technique associated with the Northern Indian subcontinent in which meat and vegetables are cooked over a low flame, generally in dough-sealed containers with few spices.) was prepared and in the morning the king came along with his army. And he has put his rumal (towel) on the cauldron and on the bread. All the people and six thousand army personnel who have eaten the food to full of the stomach. And still, one-fourth

part of the food which remained in balance and which was distributed among the servants.

The author of the book has mentioned his details that he has knowledge of intimate of God and he was the keeper of the treasure of the secrets of Allah. And leader of the time Hazrat Maqsum Ashraf Biabani. And who was the younger son of Maqsum Ziauddin Biabani as well as sister's son and son in law of Hazrat Sangde Sultan Kar Mushkil Asan.

About Hazrat Sangde Sultan the author of the book *Punj Gunj* and who has written that his grave is in Qandahar. And he was engaged in 12 years in Chilla (Chilla (Persian: , Arabic: both literally "forty") is a spiritual practice of penance and solitude in Sufism known mostly in Indian and Persian traditions. The word chilla is derived from the Persian word chehel "forty". Chilla is commonly performed in a solitary cell called a chilla-khana.) in the fort of the Doulatabad and he has pledged on the spiritual master of the 5th source linked with Hazrat Haji Sayyah Sarwar.

The author of the book *Punj Gunj* has mentioned that his place of the grave is delightful and the quality of the tomb is given slight intoxication and happiness and for this reason, the area seems to place of heavenly abode. And near the tomb, there is a neem tree is there and one branch is providing shade upon the tomb. And a branch of the neem tree is like sugar and honey.

8.Hazrat Syed Shah Mohammed Aminuddin Biabani, R.A.

There is mention of my father's name for the need and for help and assistance. His name is Hazrat Syed Shah Mohammed Aminuddin Biabani. He was mystic as well as having a personality of perfection. He was a person of rapture and had a kind heart. When he feels much happiness, he will used to weep at that time, and for this reason, there will be tears flowing from his eyes. In the face of problems and difficulties, Hazrat used to laugh at that time. He used to wake up all over the night. And engage in a repatriation of God's name, and will weep during the recital engagement. His daily recital is as follows:

“Allah Hazir (God is present), Allah Nazir (God's supervisor), Allah Shahid (God is seeing), Allah Mai (God is with me), Allah Mai Allah (God is with me), Mai (with me).”

Once, Nizamul Mulk Asif Jah was camping in a military cantonment in Aurganbad. There was prevailed starvation, and for this reason there was no supply of the Jawar (Sorghum bicolor,

commonly called sorghum and also known as great millet) at six kilograms per Rupee. And by chance, Shah of Time passed from the mansion of King of the Hyderabad. And at that time, Nawab Sahib was coming back to his mansion after hunting in the jungle. He got down from his horse and shook his hands. Shah Sahib said salam to him. The king has asked about his well-being. He himself has taken him to his house and has requested supplication for him, and he has given an order to give him Rupees 250 from his beggar's fund. But Shah told him that he would not accept an amount from the beggar's fund, which is in the zakat category, which is illegal for Sadat persons. And which is also illegal for our slaves? And Nawab Sahib was very happy in this matter, and he was given Rs 250 from the queen from amount of loan without interest, who was inside the house, and the amount was given to him, and Hazrat departed from his house.

During the month of Muherram, my father did not go out of the house to see Alam (particularly Alam (lit. 'flag'), which signifies the ensign of Hazrat Imam Husayn at Karbala carried by his brother Abbas ibn Ali). But before three years of his death, my father went out side of the house to see Alam, and upon seeing it, he was wept too much. And he became unconscious, and his tongue stopped working. And he was brought to the house. And he came back in a conscious condition. And he said,

"He saw Hazrat Imam Hussain R.A., and he kissed his foot. And Hazrat Imam Hussain R.A. told him that his tongue would not work for three days. And you will be present at our meetings for a period of three years. And in this way, Hazrat left this mortal world after three years.

9. Hazrat Syed Shah Mohammed Ahmed Biabani R.A.

He was a pious and wise person and a person of reality. And he was the real uncle of this sinner, and his age was 100 years old.

And Shah did not take his feet out of his house for a period of 24 years. Hazrat used to perform Friday and Eid prayers inside his house. There was only his trust in Allah.

One day Shah of time Shah Mohammed Amir and brother Shah Mohammed Afzal Sahib came in the presence of Syed Ahmed Sahib. At that time, he was called for the prayer solely for the obligatory prayer of Asar. And my uncle told that till the youth period up until now, there was no lapse of 4 Rakat of Sunnah of Asar prayer. And he was his disciple, and he was his elder brother. This sinner was present at the time of his death. And see that he has prayed afternoon prayer by sitting and, as per his practice, reciting the Quran and raising his

hands for supplication, and he told me to lay him upon bed. And the name of his son is Syed Yaseen. And he told him, Now you start reading the verse Yaseen from the Quran. And he himself paid attention to the recital of affirmation and negation, and he has surrendered his indemnity of his soul and left this mortal world.

He went to an easily hidden place in the other world, like leaving the sleepers in their feet. There was difficulty for his relatives and friends.

His grave and his father Syed Amin's grave were found together in Fakherabad, near the tomb of Hazrat Maqsum Ashraf Biabani. Also, he was a disciple and caliph of Hazrat Shah Burahn, Allah Raz Ilahi.

10.Hazrat Syed Shah Afzal Biabani, R.A.

Syed Shah Afzal Biabani's patronymic name was Shah Sahib. The details of my esteemed and most respectable brother and my spiritual m

aster, Syed Shah Afzal Biabani, well known as Shah Sahib, were the leader of the world and

religion, like the face and meaning of the Kaba and mystic person. And he was a complete mystic, Shah Afzal Biabni. He has the innermost and the owner of his heart. And many people were benefited by the Shah of time. And he caused a large number of supernatural events. He was the author of many books. And the list of books is as follows, which were written by his hand writing in the Persian language.

1. Fawid Wa Fazalia
2. Sharah Marital Arifian
3. Rasala Badan Bashnu
4. Madoan Jawahar Manzum Dawaza Imam R.A.
5. Risala Judia
6. Sharah Nam Haq
7. Waqat Shahi
8. Tahfatal Salihin
9. Sharah Fiqa Akbar

And many of the books are Masnavi (poetry consisting of distichs corresponding in measure, each consisting of a pair of rhymes (besides which the distichs have distinct poetical endings); heroic verse); and Fusus (command of the wisdom). And some time 'Alwajim', 'Lamat', and 'Sharah of Jam Jahan Numa's lessons were taught by him. And when any person mentions the world in his meetings, he will be upset in this matter.

One day Hasan Ali Khan, ruler of Rajmandari, and others came to meet Shah of Time and sat in his presence along with their subordinates. They began backbiting the world. And suddenly the temper of the Shah of time was upset, and he has said that "he told in the house of fakir persons that if there is required discussion about the world, then your place is suitable in this matter." And afterward, whenever Hasan Ali Khan comes to visit Shah, he will take care of his conversation.

During the days of my business engagement in Rajmandari this particle of sinner went to see Rajamandari in the carriag he was stayed one night at some place and come back to my place and my servant who could not prepare food for me due to his illness, and so for this reason I was unable to eat food at that time.

And Hazrat Shah was in the shrine building and he was there in the meeting of Sama. And I have joined in the meeting. And after passing of two hours of night the meeting of the Sama ("remembrance") Sama means "listening", while dhikr means "remembrance". These performances often include singing, playing instruments, dancing, recitation of poetry and prayers, wearing symbolic attire, and other rituals which was ended.

Shah has asked me, Baba Fazil, whether I have eaten something, and I told him that he is hungry. He told them to check in the kitchen, and somebody came and told that there was nothing in the kitchen, even a portion of the food of the fakirs was finished. So he was worried about this matter, and I was also worried about this matter. Upon this, he said "To wait for some time, as Allah is the cause of causes, and soon there will be provision of food from an unseen source."

Suddenly, there came a tray of hot Palau (rice cooked in meat soup) with bread from the ceremony of recitation of the Fataha verse (opening chapter of the Holy Quran this recited as prayers for the dead) of Shaikh Abdul Quader Jilani on the head of one person there. Then Shah thanked Allah in this matter and told him to eat full of the stomach. There were four people found who ate full of the stomach. There have been such events many times.

There are many of his caliphs. Like Shah Mohammed Arif (mystic), well known as Meeran Shah, and who is his real brother. And Shah Ghulam Hussain, well known as Miya Allah, and Shah Abdul Quader in Nellore Masurana Palli. And Syed Burhan Uddin who is his relative, and this sinner fakir, Syed Fazil Shah, Ghulam Mohiuddin in village Bijanagar, and Miskin Ali Shah, who was an officer who became his disciple in the company

of Shah Sahib, left the world. And he has a large heart with him. And so Shah was given him a permanent caliphate, and Musthaq Ali Shah was among his caliphs, who liked the personality of Shah Kalim Allah in this matter.

One time there came to visit him a group of Hindu bairagi persons. (What does Boiragi mean in English?.The meaning of Bairagi is detached, free from desire and attachment, independent, and free and they were persons of worship. In the love of Shah, they stayed in the hermitage of Rajmandari for a period of three months. And which was at the bank of the Ganga river. And by chance, Qazi Rafi Uddin, Chief Qazi of Rajamandari, who was a pious person, came to visit Shah Sahib. When there was time for Maghrib prayer, they began playing nonch and started saying their religious phrases. When there was a Maghrib prayer call, Qazi told him to send your people to them and prohibit them. Shah told him that this is place of fakir persons and all are engaged in the prayer of Allah in their own tongues and hearts. And there is no need to prohibit them in this matter. He said one couplet in Persian, and its meaning and interpretation are as follows:

You came here for the joining of the people.
But you did not come here to separate men.

Upon hearing this from Shah Sahib, Qazi began weeping, and there was a deep effect on his heart in this matter.

At the time of his death, Shah Sahib did not rest on the earth; he sat on it with the help of the wall. And he said, "He is liking the will of Allah and wants to leave the world in an easy way." He was given final advice that if gold and silver were discovered in his residence, so they he would blemish me by gold and silver in this matter.

So his final rites were performed according to the loan amount with no interest. At the end, there was a running of fast respiration, and then he said that it was good for habs dam (keeping in the breath, which some faqirs do as a religious act for a very long time) and Pas Anfas (sufism, a practice of Muslim Sufis in which, with each breath, the word of 'Allah' comes out) at this last time. So he began keeping in the breath, and he was saying about how, with each breath, the world of 'Allah' comes out in this matter always. He also said that the angle of death would take his soul upon asking him in this matter.

Death: Shah Sahib left this mortal world on the 14th of Ramdan in the 1193 Hijira year. Also, my

spiritual master, during illness in his whole life, did not take medicine. And he used to say 'Min Da Min Shafa (There is illness from his side, and there is also cure from his side.) and he will be healthy from his illness automatically.

During the illness of death, people forced him to take medicine in this matter, but he told them that his death was near. And at that time, he was 86 years old. My spiritual master was also the caliph of Hazrat Shaikan Sahib.

11.Hazrat Syed Shah Fazil Biabani R.A.

When he has arrived in Hyderabad from Ambad then he has lived in the mosque of Hazrat Syed Qutub Alam Bukhari and this mosque of Qutub Mulk which was built by Qutub Al-Mulk's wife Hayat Ma. Here he has acquired knowledge and excellence. His rectitude and goodness and piety will be always in the look of Qutub Al-Mulk. And who was Chief Mufti (Muslim jurist) of Hyderabad and custodian of the mosque of Qutub Mulk. As per gentleness of the family and eligibility of knowledge so for this reason who wants to marry his grand daughter Shahzadi Bi with Hazrat Fazil Biabani. And in this matter, Hazrat Fazil Biabani has taken permission from his elder brother Hazrat Syed Shah Afzal Biabani and has accepted the marriage proposal and married him.

Hazrat Qutub Alam has asked his son-in-law to stay in his house as there was nobody in his house except his grand daughter which he has married with Hazrat Syed Shah Fazil Biabani. And he has transferred with the post of Qazi (judge) of Warangal and three villages in the name of his son in law in lieu of service Inam. And from that time Hazrat Shah Fazil Biabani began living in Kazipet village. Now in this family, there is remained one village of Kazipet in lieu of service Inam.

Hazrat Fazil Biabani's daughter was married to Hazrat Syed Shah Sarwar Hussaini and who was the grandson of Hazrat Sange De Sultan. And from the body of her, one daughter was born and married to Syed Hussain Badasha Qaderi Mousavi. And who was son of Hazrat Moosa Quaderi. Hazrat Moosa Quaderi belongs to the sons of Hazrat Shaikh Abdul Quader Jilani R.A. And shrine of Moosia which is situated near Purana Pul (old bridge) in Hyderabad.

By the grace of Allah, this family belongs to the maternal link of the compiler of this Urdu book. And due to this lineage connection, our Hazrat has transferred the land of his wife and the segment situated at Kazipet village .

By the grace of Allah, this family belongs to the maternal link of the compiler of this Urdu book. And due to this lineage connection our Hazrat has transfered the land of his wife and the segment situated at Kazipet village which came in

the dowry upon marriage to Hazrat Syed Shah Badashah Hussaini and after my marriage this property was given to me. Due to the grace of Allah this village is the sign of the relation among two holy families.

And Hazrat's higher grade gift is still in my possession.

The author of the book '*Mistawat Nabwa*' was written about Hazrat Qutub Alam as follows.

“ He was great among human beings. And he was the learned person of time in the knowledge of eloquence and rhetoric and he was well known as Syed Hazrat Qutub Alam and who was the younger son of Hazrat Meran Bukhari and who was a resident of Hyderabad in Urdu Sharif locality. Nizam-Ul-Mulk Asif Jah has paid much respect and honour to him. He was a great scholar and learned person as well as a person of excellence. The author of the book *Akhbar Anwar* has said that “He was given his son permission of making disciples and as well as given him permission of the caliphate. And his disciple and caliph Syed Meeran Mohammed who was Mufti (Muslim jurist) of Hyderabad city during the rule of King Aurangzeb, and shortly after the death of his father he has acquired his post which is mentioned above and then he has become the successor of his father. He will give the lesson of the knowledge to the students in loud voice. And

he was excellent in knowledge. And a person of piety and rhetoric. A person of the research. And many of the issues of Sufism in reality which he has explained by the way of the Islamic law of Shariat. He was entered in the Sufi way of Quaderia, and there were his 300 disciples. He was kind to mankind with his treatment of humility and manners and as such there was no example available in this matter. He used to teach knowledge with much perfection of love. Due to his personality, there was much favour to mankind.

The author of the book '*Punj Gun'j*' who has mentioned that he used to engage in the teaching of the students from morning till near the afternoon. And during the teaching time, he will explain the stories and sayings. And in his assemblies, there will be the joining of the sons of Hazrat Bahauddin Bajan.

His age was 105 years. And he has one son and his name was Hafiz Meran and who was later died. A narrator said he was died in the year which is not mentoned in the Urdu book and on the 4th Shawwal. And his grave is situated in the courtyard of the mosque of Chowk in Hyderabad near the grave of his father.

12.Hazrat Syed Shah Yaseen Biabani R.A.

His schedule of occupation deserves praise and admiration. And he is my real uncle. He is the disciple and caliph of Hazrat Burhan Raz Ilahi. He used to engage in worship and mystical exercises. and a night waking up person. It is said that Syed Yaseen used to worship in the room attached to the room of his spiritual master. In the last part of the night, he used to go in the Aho garden in Burhanpur for the engament of Zikar Jali (recital of the praise and names of God loudly) loudly and watchmen and caretakers of garden were able to know in this matter that there is coming of the tiger. So they did not enter the garden by thinking that there was a sound of the tiger in the garden. At such a time, there are plenty of fruits and flowers on the trees which are in the condition of the ripe in the garden. And this information was given to the Mughal king of Delhi Bhadur Shah. The shah was given the order that there should be posted on duty four brave soldiers to kill the tiger in the garden upon the arrival of the tiger there. The deputed soldiers were sitting in the hidden corners. At the prescribed time, Shah Yaseen came there. And he sat near the bank of the water and began engagement in the remembrance of Allah there.

When there was the sound of recital of the Zikar Jali in a loud voice, the soldiers came there and

found that there was the sound of a human being. And that time there is a Darwesh person. And Syed Yaseen was seen in the engagement of the recital of God there. So Hazrat left from there and went to the room in the shrine building of Hazrat Raz Ilahi. And behind him, the soldiers came, saw his room and went back from there and they have informed details to the king of Delhi in this matter.

After two days, King Bahdur Shah came to see Hazrat Burhan Uddin Razilahi. And he has informed him of all the details in this matter. And he was left from there by asking his permission. And he came to see Shah Syed Yaseen. And asked about his condition and details. And he told him that for his use, he was ready to allot land plot. And Syed Yaseen has replied to him that "His Shah Burhan has given him such grace that there is no need for the donation of the land plot in this matter."

13.Hazrat Syed Jamaluddin al-Bahar Mashooq Rabbani R.A. Warangal

He belongs to the Sadat decendent, and his name is Syed Jamaluddin al-Bahar Mashooq Rabbani Thani. He was among the sons of Shaik Abdul Quader Jilani. He had a personality full of miracles and supernatural habits. He used to engage much in worship and mystical exercises. Hazrat used to spend a lot of time with fakirs. His disciples call

him Mashooq Rabbani Thani. And his tomb is situated near the fort of Warangal. The name of that village is Urs instead of Qazipur. He has many children. He was a person of courage and love. Shah Kalim Allah, a pious person, told me that Syed Jamal al-Bahar and Shah Kamal were both brothers. And one is found in Qazipur village, having his children. and Shah Kamal has no children. And the grave is found in Baker Palli village, which is 1.5 miles away from Qazipur village. But it is not known whether he is real brother or a fellow disciple.

Why is this village known as Qazipur? Because Tughlaq Thani, the King of Dehli, stopped in Warangal on his way to Bengal from Delhi. And at this place, there was one land lord, whose name was Raja Pratap, and the Province of Bhagyanagar was under his control. The Delhi army has attacked the fort of Warangal for eight years, and at last it was successful. And Raja Pratap was taken by the army. And still, his sons are found in Devgiri Chanda. The water tank, which was the property of the Raja from the previous time.

During the rule of Dharmarao, he was habituated to Dharmaraopet near the water tank. And he was the land lord.

From the history book of Farista, it was known that Amir Khusro was with the Muslim army, and

it was also known that Qazi Ziauddin Sinani was the grandson of Mujtahid Sinani, who was the Shaikh of Islam in the king's army. So he was martyred at this place. So for this reason, this place is called Qazipur. For this reason, he was buried there for some days, and then his dead body was taken to Rouza Bala Ghat in Doulatabad. He was preserved on the land there. There is still found an empty tomb in Qazipur, and from that time until now, servants and mujawar (attendants of mosques and shrines) have been residing in the village. And at that place, many holy persons who were in the army of the king were martyred there. And some died due to natural death. And so they were buried around the fort area. So for this reason, the tombs of Jan Pak Sheed, Shah Junaid, and Shah Maula Sahib, Peer Qasim and Peer Budhan are around the fort, and this area is well known as Ganj Shaheedan. There are three parts to Warangal Fort. And there are 19 villages inside the fort area. The second gate's width is opposite of it. And it is at a distance of five miles of chain guage. There are many treasures and treasury troves in the area of the fort of Warangal.

14.Hzrat Meeran Syed Hussain Baghdadi

He was an accepted person in the court of Allah, and he was among the sons of Shaik Abdul Quader Jilani. And after him, up to two generations later,

his sons were custodians of the shrine building. And after them, others who used to come from Baghdad to attend his Urs (death anniversary) and his sons were among the well-known and famous holy persons of Deccan, like Syed Hazrat Quaderi, Syed Mohiudin Ahmed Quaderi, and Syed Qutub Alam used to say about Syed Shah Hazrat Quaderi that "if anybody who wanted to see Shaikh Abdul Qader Jilani, then he is to see Syed Shah Hazrat Quaderi. We will provide more details in the last part. And his tomb is situated in Hyderabad, which is found near Fort Mohammed Nagar (Golconda) in the langar house area. Meeran Syed Hussain Baghdadi and Syed Jamal Al-Bahar Mashooq Rabbani Thani belong to the same period. There was a correspondence link between both of them.

Part III: Shaiks of Hyderabad City from the Urdu book 'Punj Gung' by Khaja Ahmed Ullah Hussaini

1.Hazrat Shaikan Ahmed Sahib

In the praise of Hazrat Shaikan Ahmed Sahib

Oh Shah Shaikan, you are the old saint of the Deccan.

You are well known and very famous for a long time.

You are well known in Aurangabad and all other places.

Your dignity and miracles are famous in Hyderabad State.

Oh Shah, you are Shah of time and have done endeavors.

So this reason your famous name is shining in the world

Oh Shah of Deccan, your endeavors were many and great.

As well as your disciples in large numbers for the service.

Hafeez is an author who is impressed with your services.

I am praying for your position in the great court of Allah.

By Mohammed Abdul Hafeez
E-Books author

1.Hazrat Shaikan Ahmed Sahib Shuttari

He was the most accepted person in the court of the Prophet (peace be upon him). He was a disciple of Hazrat Syed Ahmed Gujrati. And who was a disciple of Hazrat Shah Raz Burhan Ilahi? He was a holder of great status with him. And he was Qutub. What is the meaning of Qutub? Qutb, Qutb, Kutb, Kutub, or Kotb (Arabic: قطب), means 'axis', 'pivot', or 'pole'. Qutub can refer to celestial movements and be used as an astronomical term or a spiritual symbol. In Sufism, a Qutub is the perfect human being, al-Insan al-Kamil ('The Universal Man'), who leads the saintly hierarchy.

And he also belongs to the Shuttaria Sufi chain. And in addition to this, he has obtained permission from the four other chains in this matter. He was a person of miracles and super-natural habits. And in this matter, there was no other person equal to him. All his relatives were residing in Aurangabad.

His spiritual master, Hazrat Syed Ahmed Gujrati, used to reside in Ahmednagar, and at that time he

used to take lessons from the book “Fasus al-Hukam,” and there were four lessons scheduled on a weekly basis. One day he used to go to Ahmednagar, and the next day, in his house, he used to study and remember his lessons. The distance from Ahmednagar to Aurangabad was 40 miles. And for a long period of time, he has engaged in such endeavors and practices in this matter. And he suffered much poverty and hunger and spent his life on the trust and help of Allah. If there is an invitation from poor and well-to-do people, then he will accept their invitation. On the request of the invitee, he used to attend a function along with fakir people. And used to say to fakir people that to fill the stomach full today, there may be no more desire for the food tomorrow.

It is said that one day he went to the invitation along with Fakir people, and upon his return from there, he was walking very fast, as were all the other people who could not walk as fast as him.

At that time, one bad person came to see him to test and check his status and position, and he was from the Delhi region. He was returning very fast from the feast, and all his friends were left behind at that time due to his higher speed of fast walking. The person mentioned above came from his backside and struck him on his neck and backside with his iron rod. And so he suffered and became restless.

Upon this, that person told Hazrat that there may be no wound on your hand, and then at that time, Hazrat put his two hands on his eyes and told that person, "There may be hurt to you by the persons who are coming behind me, so you leave from this place as soon as possible." That person came to visit him on another occasion and fell upon his foot and told him, "I came from Delhi for your trail and test purpose, and I found you correct as per my hearing in this matter." That person then left from there, and he came into his presence the next day. Upon seeing him, Hazrat told him, "As in my soul, there was pride, and there is thanks for this person and who was given warning to him in this matter. So that person was ashamed for this reason, and he was entered into his slavery and his lineage.

Shah Mohammed Saleh, who was fakir and his caliph, And who was a resident of Delhi City. And the Mughal king of Delhi, Mohammed Shah, used to visit him. And who, upon hearing of the praise of Hazrat Shaikan Ahmed, has sent a letter of fondness to him, and he has been invited to come to Delhi due to his fondness so that he can kiss his holy hands. And the king has sent seven thousand Rupees through a Hindu person for travel expenses. But Shaikh of time has replied to him that "he was unable to visit as there is henna of trust in his foot." And the people in the meeting have told him to accept the amount of seven

thousand Rupees sent by the Mughal king of Delhi. He replied to them that when he is not traveling, then how can he accept the traveling amount of the king in this matter?

All of his caliphs were perfect and well-known. Among them are Shah Majduddin Sahib, Syed Khaja Sahib, and Khaja Ghulam Hussain, younger sons, and Shah Ghulam Sajjad Sahib and Shah ibn Sahib, who were younger sons and Shah Moinuddin Sahib. And Mohammed Panah, also known as Achhu Sahib, was his nephew.

And Syed Shah Afzal Sahib, and the Urdu book's compiler's spiritual master, Shah Ata Allah Sahib Bangalori, and Hazrat Shahabuddin Sahib, son of Hazrat Ahmed Gujrati. And Syed Wajihuddin Sahib, his son Syed Murad Sahib, and Mir Mohammed Shah Sahib, who was his nephew of Achhu Sahib, Shah Faiz Mab Sahib, and Shah Fakeruddin Sahib. All these are famous and well-known caliphs of Hazrat. In addition to the above, there are also many other caliphs who have pledged their hands at the hands of the Shaikh of time.

On the day when Syed Shah Afzal Sahib was become his disciple on that day Hazrat Shaikan Ahmed told that "the nephew of late Syed Yasin and late Syed Ahmed came into his presence and he was blessed with a pledge in this matter. I am

proud of this matter, and I am very happy for this reason on this occasion.” This sinner used to go in the presence of Hazrat Shaikan Ahmed. And at that time, his age was about 14 or 15 years old.

Hazrat used to teach lessons of reality after midnight. And from book of ‘Masnvai’, ‘Fasus al-Lamat’, and ‘Diwan’ (in Persian, Turkish, and other languages, the term diwan came to mean a collection of poems by a single author, as in selected works or the whole body of work of a poet) of Syed Ali Ganu Dasni. Except for special disciples and special servants, other people are not allowed in his meeting place. When there will be the explanation of the Masnavi, Hazrat usually says that “While many people hear the Masnavi, only a few understand its meaning in this matter.”

2. Shah Shaikh Mujjaddin Sahib

He was the most accepted personality in the sky and on earth. He was the caliph of Hazrat Shaikan Ahmad Shuttari. He has done worship and endeavors under the presence and guidance of his spiritual master. At that time, he was an aamil (one who exercises spiritual incantation) of the

Jawahar Qamsa. Whoever is interested in remembrances of Allah and thinking, as well as recitals, will reach into his presence for this reason. He will explain it to that person in the best way possible, and as a result, that person will understand the matter well and remember it well. To this sinner who has gotten some permission for some recitals as well as much benefit in this matter from him in this matter

Among his disciples are Noor Allah Baig and Mohammed Saeed Baig, who were perfect in their endeavors and daily recitals.

Syed Hafeez Alwai, who was the brother of Syed Jawwad, and Shah Ghulam Kunbal Posh are among his disciples. And his grave is situated in the Charghat area of Hyderabad.

At the time of the flood in the Musi River in Hyderabad, there were huge losses of life and property, and many buildings were damaged due to flood water, but there was even no loss to the stones of his grave.

3.Shah Abdul Shukoor

He was the most accepted person in the court of Allah. He was a well-known and famous preacher

known as Ghafur Miya Abdul Shukoor. He was known as a person of status. And there was most effect in his tongue. So when he addresses and gives advice to anybody, there will be a lot of effect on that person's heart for this reason. Hazrat usually weeps a lot in his sermons. As well as repent and tear off the edges of his shirts. And he used to make people sad at his gatherings.

After him, his grandson, Ghulam Hussian, who became his successor and compiler of the Urdu book, used to attend meetings of his sermons and speeches.

4. Shah Enayat Allah Tat Posh

He was well known for his worship, his miracles, and his super natural habits. He was from North India, and he was first stayed in the Jama mosque of Auranagbad in the Shah Gung area for a long time. He used to wear a long robe of tat (guuny cloth) and a paper cap on his head. And he used to wear a turban that was made of coarse twin. Hazrat used to receive many presents and gifts of fruits from his friends and well wishers. But he used to eat very little food. He usually eats food after a gap of four days. And he will distribute fruits among the people at his meeting place.

Disciple Maulavi Syed Mohammad Qamar was a learned person and who was his disciple. Maulavi Sahib used to teach more than sixty students at his school. He has a desire to have a boy.

One learned person has good faith in Shah Enayat Allah, and he has requested Shah Sahib and used to come and go in his presence. He has seen that Qamaruddin was carrying a pair of slippers of the Shah Enayat Allah in his hands. And one day Shah Enayat told him, "Oh Qamaruddin, by order of Allah, there will be born one boy to you. And he will become a learned person like you, and his age will be longer in the world." He was aamil (one who exercises spiritual incantation) of the 99 names of Allah, and he used to advise anybody to recite the 99 names of Allah for the completion of any work, and then that work would be completed. He asked him to read 99 names of Allah. He also said that for a one-year period, he would stay here and see your son. And in all, this event happened for this reason.

For this event, Haji Hisabuddin and Maulavi Faishuddin, who were angry with Shah of time in this matter, told that "the knowledge of the unseen is with Allah only, so this person, Enayat Allah, is an innovator and ignorant person in this matter and what he thinks about himself. This knowledge is not known to anyone except Allah."

So one day, Maulavi Fasihuddin was sitting in the Jama mosque in Shah Gunj in Aurangabad, and he said Salam to Shah Enayat Allah, but Shah Sahib did not reply to his salam in this matter. So he became angry and said, "Oh, innovator and ignorant, I am saying salam to you, but you are not replying. And you are involved in sayings and unseen matters. This saying is not suitable for you."

But Shah Enaya smiled and told him, "He was a learned person who did not take action upon his knowledge of learning. You were unaware of your unclean body and came into the mosque, saying salam. So why can I reply to you in this condition in this matter? Go to the water reservior and wash your body, take away filth and grime from your body, and become clean to visit the mosque in this matter. After this righteous repentance from this big sin, you have taken away your filth from your innermost in this matter. So Maulavi Sahib became ashmed in this matter, and he became a disciple of Shah Kaleem Allah and lived for a long period of time. He even does not have such knowledge of recitation of verse Fil or Elephant from the holy Quran in the prayers.

Miracles: There were a large number of his miracles. And whatever he will say with his tongue, which will happen in this matter, on this sinner, there are many of his favors. He is usually

used to saying to me, "Oh, Miya Fazil, if you have a piece of bread, then bring it to me. I cooked bread by myself and waited until late in the afternoon for his call to ask for a piece of bread from my side. If he asks, then I will take bread in his presence. He used to eat two or three tolas (today, the tola is equivalent to 11.7 grams in the metric system) and asked me to bring water for him. My age at that time was 14 or 15 years old, and at that time I was studying the book 'Manshiat' of Saraf' (Accidence in Urdu Grammar).

At that time, Nasir Jung was in Deccan, and Nizmul Mulk was in Delhi. In the battle of Baji Rao and Marathas (a member of the princely and military castes of the former Hindu kingdom of Maharashtra in central India. The Marathas rebelled against the Moguls and in 1674 established their own kingdom.), the above Hazrat went and sat in the mansion of Baji Rao. That cruel enemy took Hazrat out of his mansion for this reason. The Shah of time has recited his name for killing in the army. And that cruel enemy was killed within 25 days. Shah of time was authority and who exercise spiritual incarnation of 99 names of Allah. When Hazrat gives permission for any work to anybody, then his work will be completed soon in this matter.

5. Shah Nizamuddin Sahib Chisti

He was from the eastern area. He was the caliph of Shah Kalim Allah Madni. He had a manifest and innermost personality. On Wednesday, there was a program of singing by the choristers in his shrine building. During the program, there will be a prevalent condition of rapture and dancing upon many of the persons. Whenever he looks at someone in the meeting than he will be in a state of ecstasy.

So for this reason Maulavi Fasih Uddin has said that there is one look that is taught by him to the people so that they to come near him, and then he will look at the person, and so then person will come in the condition of rapture and dance for this reason.

In such a condition, when he looks at me as I am unknown to him, I will become unconscious, so I should know in this matter that this is right in this matter. So Maulavi Fashiuddin went to the house of Shaikh of time for the trail purpose, and he sat there in the shrine building in this matter. And Shaikh was inside his house, and he came slowly, by holding his stick in his hand and entered into the shrine building. In between the way Maulavi Sahib stood there and did not say salam to him. When Shaikh Sahib went before him, he saw with

his eyes that he was revoking God's name. And Shaikh then blows over on him in this matter. And with this, he started shaking immediately, and he became unconscious and fell to the earth. And he was there for two hours.

After this, Shaikh has put his hand on his head so that he will get comfort, and he has advised not to test or trail any holy personality in this matter. And take warning in this matter. Shaikh was chief of the mashaiq (shaikh) people of Aurangabad. And Nizamul Mulk Asif Jah First usually visits him, and he has true faith in his heart.

There were his sons, and among them was Miya Fakher, who was a scholar, and in the beginning, he was an employee of a rich person. And his son, Fakheruddin, is the chief of his family and in Shah-Jehanabad city has excellency in the manifest and innermost, and for this matter, he was well known and famous for this reason.

For a long period of time, my spiritual master, Shah Afzal Sahib, and Miya Fakher Sahib were students at one place. Also, Shah Nizmuddin kept them in the room beside him and gave them teaching and advice about invoking God and recitals in this matter for a period of one year. The tomb of Shah of Time is well known and famous in Aurangabad city. After this, due to an excess of fondness and love of reality, he has left the world

for this reason. And he had become a fakir, and he went to Delhi, where he became a mashaiq (shaikh) person. He was a trusted person among the disciples, like Shah Mohammed Ismail, who was reliable and an assistant of the caliph of the Shah. His son-in-law, Latif Sahib, who was his caliph, and a second caliph like Shah Ismail, who was the spiritual master of Shah Kaleem Allah, Miskin Shah, Mohammed Sharif, and other caliphs were living in Aurangabad city.

The other caliphs of Shah Nizamuddin Sahib are living in the villages, like Peer Sahib Qatib, who is living in Beed Village, and Shah Nadeem Salar, who is also living in Beed Village.

6. Shah Ata Allah Sahib

Shah Ata Allah Sahib, who is the son of Shah Noor Shaker Kohi and who is the disciple and caliph of Shah Burhan Raz Ilahi, was a person of knowledge. He has excellence and so well-known and famous for his knowledge of reality.

7. Shah Ghulam Hussain Sahib

He was a Syed (Syeds are said to be descendants of the Islamic Prophet Muhammad. The name can be used to honor an ancestor and is usually bestowed upon well-respected, educated, and distinguished people) person, a descendant of Hazrat Imam Hussain. He was among the sons of Hazrat Shaik Abdul Quader Jilani. And he was a disciple of Hazrat Ali Raza Gujrati. His manifest and innermost were clear. He memorized the Holy Quran in one year's time. He has two sons, Syed Jamal Allah, who was his successor, has written Manavi (verses comprising couplets; this is a verse genre used for narrative poetry) about him.

The meaning and interpretation of the above Persian couplet are as follows:

"Oh, looker of elegance of Allah, get consciousness and find the aim of the witness nearby you."

He has followed the way of the system of shaikhs, but his son, Syed Ishaque, has obtained freedom and has become a guide in this matter.

8.Syed Fakheruddin

Shah

He obtained the caliphate from Hazrat Shaikan Ahmed, but actually he was a disciple, and about him, it is copied that he was a great holy saint. He was a person of excellence and was occupied. There were a large number of his disciples and fakirs persons. He was well known for his miracles and super-natural habits.

Syed Madni, who was an Arab, was following Islamic law extremely and closely. And he was a person of excellence. By chance, he left Aurangabad city with Maqul Alam and reached Gujrat. On the way, one enemy attacked him at the side of the river. And he was martyred near Bhirancha in the battle.

9.Syed Shah Qufli Sahib

He was a descendant of the Syed family. He was a person of condition and fondness as well as liking. His many couplets are well known and famous in the area of the Deccan for their double meaning. His house was located in Aurangabad, in Panch Koh, near Arcot.

One day, one merchant of Mutgi Patan invited him to the marriage function of his daughter, who was his disciple. In Patan, there was one of his

daughters who was engaged to the boy of a relative who was poor. Afterward, the parents married the girl to a rich person. Shah of time was present in that marriage ceremony.

In the past, the groom with whom the girl was engaged was a poor person. That person, by wearing bracelets, by rubbing sandal perfume on his body, and by wearing a saffron clour dress on his body by making a round trip of the city, came in to the bride's house for marriage purposes, and he has sat at the lower portion of the meeting place. And he wanted to fulfill the marriage procedure and waiting of the bride hand over from there to his house.

Suddenly, at that time, there was a loud cry from inside the house that the bride in her marriage dress caught fire from the lamp and instantly died in the house. When this news was heard in the meeting place, the poor bridegroom, who stood and put his head in the cauldron in which there was cooking food for the marriage function, killed himself. For this reason, there was a loud cry in this matter. The people in the meeting embraced the Shah of time. In the meeting, the people of two villages confirmed this event as true love. It is well known and famous that both of them have been buried in the graves that were closed to each other.

10.Hazrat Manjle Sahib

His name was Syed Qutubuddin, and he was son of Saad Allah Sahib and who was the custodian of the tomb of Shah Noor Hamdani. He was a scholar and a learned person. His caliphs are well-known. He has been granted a scholarship for the free food from his public kitchen to many of the students. And he used to teach his students there. Afterward, his brother, Miya Ghulam Noor, became his successor.

11.Hazrat Haji Husam Uddin

He was a great learned and scholar from the State of Sarhind in India and he was known as Moula. He performed 17 Hajj pilgrims in Makkah and visited Madina. He has visited the countries of Egypt, Syria Baghdad and Rome. And he used to give his sermons in the cities of the above countries. He has perfection in the knowledge of astronomy, and many of the learned persons of Aurangabad were his students in the knowledge of the Islamic jurisprudence of Hanafi school. He has with him the nature of curiosity.

Nawab Nasir Jung has devotion to him. The Shah of religion and the world, Shah Afzal Sahib, was his disciple in the knowledge of Islamic jurisprudence and hadiths. He used to reside in a

room in the mosque of Shah Gung in Aurangabad, which was constructed by Ayuz Khan. And he died in that room. He was a disciple and caliph of Shah Kaleem Allah Madni of Delhi, and he was the author of the book 'Kashkool'.

12. Hazrat Miya Khider

He was a student of knowledge, a follower of the right way, and a believer in the judgment day and his fate. Miya Khider was the same, as per his name. In poverty and hunger, in spite of knowing many well-to-do people, he never visited any house for his desire and did not request it in this matter. In spite of poverty, he was rich by heart. As per the advice of Shah Vilayat Hazrat Ali Ibn Taleb, R.A., that there will be richness in the heart. This sinner is his disciple.

Once I had one slave with me, I gave it to him. But Hazrat, while keeping the slave with him for some days, freed the slave by giving him travel expenses. And he wrote me, "God does not waste a reward." It is mentioned in the holy Quran.

We are ourselves slaves, so there is no need for slave men with us. I have not been prohibited in this matter and have been granted leave. This holy person left this mortal world in the room of the Shah mosque in Aurangabad.

13. Hazrat Shah Wajid Sahib

He was a resident of Bhainsa village, and he was a person of rapture and had fondness and liking. He was among the descendants of Hazrat Shaikh Abdul Quader Jilani. He was a resident of Bhainsa village, which is situated in the Nanded region. There were his two nephews, Syed Mohammed and Syed Amjad. Syed Mohammed was a famous pious person known for his good manners. Ruler Momin Khan when he arrived in Nanded, and by chance, Khaja Momin in his love and slavery, as well as a disciple of Shah Afzal Sahib. Shah Sahib who died during the journey of the ruler to Bhainsa sub-division. This sinner was also accompanied by ruler with him during this journey. He was there with him in all those places visited by the ruler for a period of one month.

Momin Khan has visited Shah Sahib a number of times to meet him. And my spiritual master was also with him at the residence of Momin Khan, for

a period of one week. At that time, his age was one hundred years old, his body was lean, and he used to wear a white dress on his body and a round turban. And he was part of the Sufi chain at Quaderia.

One day, when Momin Khan asked for advice from Shah Sahib, he told him, "Even though the kings of the thrones have two conditions with them, at last, they will possess two yards of land with them. So empty your treasure for the Darvish people. And fill their beggar's bowl, and this work will only benefit them in this matter."

One day in the meeting of Sama (Sama is a Sufi ceremony performed as part of the meditation), Sama meant "listening"; he was with Fakir's person in the condition of fondness and liking. At that time, Hafiz Emaduddin Thani, who was in obedience and desired of holy persons, said in the presence of Shah Wajid, "How man should live life in the world." And Shah of time replied, "To live in the unknown way and spend in the easy way. When there will be death for you, then mankind will recite the Fataha verse for you."

Upon this sinner, Hazrat used to pay much attention and care. In his house, there were many goats from the mountain region. And he gave me a pair of goats to eat. And from that pair, there were an additional 100 pairs of goats in my house. He

has given goats to many people. And he has eaten the meat of the goats.

There were many of his faikirs and caliphs. The fakirs made by him, which were without names, were found in the neighborhood of Elchipur and his disciples, who were fakirs.

14. Shah Hussain al-Kabir

There was favor and help for him from Allah. He used to sell firewood in Nanded City. He was a disciple of Shah Abdul Quader, well known as Miya Sahib, who is a disciple of the sons of Shah Mohammed Multani.

One day on the tenth of Muherram month before AlamTabut (the spear-headed banner of Hazrat Imam Hasan and Hazrat Imam Husain (that is carried in procession at the Moharram festival) before casket for the dead.

Shah Hussain about him there are mentioned details before and who put the stick in his hands and he was turning it there. At that time, one person came before him and struck him with a stick. And he became unconscious, and his wound was cured after one week. And afterward, there were changes in his condition. And then he gets a good reward in this matter, and from that time on, he began doing many miracles. There were many thousand disciples of the Hazrat. He usually goes

to the jungle and brings firewood from there to the city. And sell in the city. And from this income, he used to get his livelihood.

Hazrat used to get a large number of gifts. He has one copper cauldron with him, which was made for him for the cost of 700 or 900 rupees. And in it, Hazrat used to prepare Pakt (a mixed rice dish originating among the Muslims of South Asia). It is made with rice, some type of meat, and spices for a six-month period and fed to half of the people of Nanded City. And the next day, he will prepare Pakt in another locality and invite the other half of the population of Nanded city. He was a person without greed or pretence. He used to be harsh with the rich and wealthy. As a matter of fact, he will disclose reality, which will be harsh and hard for all in this matter. And this is what he used to say to the people. The people of the world used to think of him as a good person. He used to hear Sama (a Sufi ceremony performed as part of the meditation).

And in which there will prevail the condition of ecstasy, and for this reason he will become unconscious for three or four hours. And then, after this, he will become out of control. And he used to go to the jungle area in a naked condition. And there will come out foam from his mouth. Then he will come in normal condition, so he will wear a dress at that time.

On the other hand, if there is a feeling of weakness in him, then if he feels the weight of a wood bundle or the weight of Jawar (large millet) or Bajra (millet), he will have difficulty carrying himself due to his old age and weakness. In such a case, he will put the weight on his head and, by asking the address of his house, he will reach his house in such a condition slowly.

At one day my spiritual master and king and religion and world, Shah Afzal Sahib was sitting at the bank of the Ganga River in Nanded in the jungle. At the time of Chilla, Shah Hussain was with him, helping in his Chilla (Persian: چله, Arabic: أربعين, both literally "forty"), also known as Chilla-nashini, a spiritual practice of penance and solitude in Sufism known mostly in Indian and Persian traditions.

And Shah Hussain was in his service, and at that place there was nobody with him, and Shah was well known for his excellenc in self-denial desires. When he was usually visiting Aurangabad, he used to wear each and every fine dress. And he will wear a long shirt with narrow sleeves, like an achkan-like coat of khadi (homespun cotton fabric).

One day in Rangapur with Shah Sahib, there came Shah Nawaz Khan, an advocate. And in Chowk, Shah Hussain was standing, and upon seeing him,

he told me that you are Shah Nawaz Khan, and then he told him that yes, he is. And he got down from Palanquin, kissed his feet, and asked, What is his name? Hazrat told Hussain wood cutter. Then he told him to come to his house, and Hazrat replied, with you in your house, what is work for me in this matter?

One day this sinner, who was going along with his spiritual master Shah Afzal's son, was traveling to Rajmandari from Ambed and in our stay in journey in Nanded, we have to get down in the mosque of Mandi. And then we heard that Shah Hussain is staying in the disciples' house next to the mosque of Mandi. We sent our message of salam to him, and Hazrat came out of the house instantly. And he asked us with love and kindness about our conditions. Along with us, approximately 40 people were there, and to all of them, he has invited for food.

So he went back to his disciple's house, and in the cauldron he put 25 kilograms of rice, meat, and ghee and put them on the fire for stew (a type of food consisting usually of meat or fish and vegetables cooked slowly in a small amount of liquid:). On the other side, he engaged seven people, tied the cauldron with rope, and put fire in it for the preparation of the food in this matter and brought a cauldron for us. To all of them in which there were labors and

naqarchi (one who beats the kettledrum), who were Muslim people sat at one side. I was sitting with my nephew on the other side. And Hazrat sat with us and ate the food with us. In the feast, there were persons respectable and other persons of the Nanded city came there. For example, Ladle Sahib, or Sharif Sahib, was among the sons of Maqsum Saeed Uddin Haji Siyyah Sarwar. And Shah Fatah Allah, a resident of Jama mosque. Shah Moinuddin, well known as Acchu Sahib, was the nephew of Shah Ahmed Sahib.

Shah Saleem Afghani, who has spent his life in the trust of Allah, and who was residing in the mosque building and was strict followers of Islamic law. He was a student and a pious person. And Shah Noor Sahib, who was the caliph of Shah Nizamuddin Sahib. And Shah Nadeem and other persons, etc., who were persons of excellence, and in the Juma mosque of Nanded for weekly Friday prayers, the persons of the villages also used to come and perform Friday prayers.

15. Hazrat Syed Ibrahim

Sahib

He was from Qandhar. He was a person of excellence and a person of rapture. He was a diver

in the sea of tafrid (retired from the world) and tajrid (solitude). He was a shaikh of excellence. He was an advisor to free-thinking people. He has written many couplets in the languages of Hindi and Persian and was doing research on this matter. One sample couplet's translation and interpretation are as follows:

The careless person does know the secret of the lovers.

It will be known forever and always by friends only.

He was among the sons of Hazrat Maqdam Haji Sayyah Sarwar, who was custodian of the mausoleum of the Haji Sahib. The grandchildren of his father are Shah Burhan Allah and Shah Sarwar.

16.Shah Abdul Sattar

Sahib

He was an accepted person in the court of Allah. And he was from Qandhar. He was among the sons of Hazrat Sangde Sultan. My aunt is engaged with him. And he has three sons. One was Ashraf Sahib, who was a pious person, and another is Syed

Ghulam Hussain, who was a pious person of perfection. And well known for being the perpetrator of his endeavor and his third son, Shah Abdul Sattar, who is known as Shah Hashim, he was a great shaikh, an undue supporter of family members and relatives, and a person of dignity.

Shah Abdul Sattar went to Ahmedabad along with Ghaziuddin Feroz Jung, and he died along with him. His grave is found in Ahmedabad city.

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Part IV: Shaiks of Hyderabad City from the Urdu book 'Punj Gung' by Khaja Ahmed Ullah Hussaini

1. Hazrat Syed Shah Quaderi Sahib

A person who has knowledge of the worth of nature and has control over his manifest and innermost He was the owner of his heart. He was among the great shaikhs of the Deccan. He was the son of Meran Syed Hussain Baghdadi. He was among the sons of the custodians of the mausoleum of Shah Abdul Quader Jilani in

Baghdad. He has four sons. Mohiuddin Badashah Sahib, Meran Sahib, Shahzada Sahib, and Shah Sahib Meran Mohiuddin, and who has one son, whose name is Sahib Hazrat Nam, and who was chief of the family. He has a large number of disciples. And it is not possible to write all the names of the disciples for this reason.

On his death day, his grave was filled with a mixture of powdered rose sandal saffron and cut mica. Hazrat Syed Qutub Alam Sahib Mufti and the teacher and chief of Hyderabad City said about him, "If anyone wants to see Shaikh Abdul Quader Jilani, then he can see Hazrat Syed Shah Quaderi Sahib." Upon this sinner and his conditions, there was his special favor and consideration. Hazrat Usullay, by his sign, asked me to sit in the class room. This sinner has a relationship with him by the side of my wife. And my mother-in-law, Hazrat Sultan Bi Sahiba, who was his real niece.

2. Hazrat Syed Darwesh Mohiuddin Sahib

He was mine for action and knowledge. And a treasure trove of riches, generosity and tolerance, and he has with him a pure heart as well as healthy one. He was among the great shaikhs of Hyderabad. He was a mountain of favor and kindness, and he was a great shaikh of Hyderabad city. There were many of his miracles and

supernatural habits. The nawabs of the Deccan were his disciples. He has three sons. Mohiuddin Pasha, Quader Pasha, and Shah Peeran Syed Musa Quader bin Syed Quader Pasha, who was a well-known and famous person in Hyderabad, are engaged to my son.

3.Shah Fatah Sahib

my worshipper, generosity tolerance,spentHe was a person of mine knowledge and worshipper and a treasure of genorsity and tolerance and usually he was engaged and spend his time in the chilla work (a chilla is a forty-day meditation in a lonelyIslam drawsWhere thegraveyard). place or graveyard. Where Sufi branch of Islam,draw round circles one after another inside...

He used to use oil and kichdi (a dish made of rice and split pulse boiled together), medley, and mixtures.

food by him. The ruler, Sonu Mocha Miya Afghan, was his disciple. He has presented one rupee in his presence, and he used to spend that one rupee among beggars for some days in this matter.

His elder son, Syed Fazal Allah, well known as Mohammadi Sahib, was a person of attributes and manners. Ghouse Khan, governor during his tenure, was his disciple. The shah who is

mentioned above was the nephew of his caliph, Ali Reza Gujrati.

4.Hazrat Hafiz Ibrahim

He was a perfect Danish person. and a person d. and a. In his original condition, it means that, due to the favor of friends and well wishes, he did not change the system of cooking and dressing materials. He was a follower of old holy persons from previous times. In spite of that, Salabat Jung was his disciple. He used to wear unclean clothes and eat bread made of m and curry made of m and k. Curd was the menu of his daily food. He did not attend the marriage function of anybody. But he used to visit every known person in case of his illness. He has good manners toward him. He was gateeb of the Jama mosque in Golconda. Hafiz syed meran bin syed qutub alam was his disciple in the memorization of the holy Quran. For this sinner, there was much favor and consideration.

At one time, one person was suffered by one cruel and harsh claimant, Mudai. When I presented my brother before him, he said, "Afoz Amri ullah Enna Laha Basir al-Ebad." And from which alif's one number and last h'dall's four number, and in this way five times to recite five times after each

prayer always. And due to recitation, there will be a halt to the enmity of the enemy in this matter. When he took action on this, he found a result as per his saying. We got permission from him, which is good for us.

5. Hazrat Moinuddin Quadri Sahib

He has the nature of a holy person, and he was a person of T as well as K and M. His father, Syed Mohiuddin, who was among the sons of Syed Meran Mohiuddin Baghdadadi and who was my cousin, as well as Hazrat Quaderi Sahib's sister, was engaged to him. Syed Saduddin Quaderi was his nephew as well as his son-in-law. He was a person of rapture. Upon this sinner, there was much of his favor and kindness from him. I have permission for the following two things:

He was called in his presence, and he was awarded the caliphate of a quadrilateral with a robe, turban, and cap, which belong to Syed Meran Mohiuddin, well known as Shah Meran's father, and were given to this sinner.

1. Qasida Dogana of Hazarat Shaik Abdul Quader Jilani
2. Josqani and Musbat Ashara

My wife and her name were the late Shazadi Bibi Amtar Khair Fatima, who was the real niece of Syed Saduddin, and his elder son Farzand Ali Peeran Sahib, who was a resident of Satya Kol. Shah Budhe Sahib and others, etc., and the other four sons were residents of Hyderabad city.

6. Hazrat Syed Abdul Wahab Sahib

He was among the sons of Shaik Abdul Quader Jilani R.A. He was a person of innermost and usage. He was from the Gujrat region. And he was migrated to Hyderabad and settled down in the Hyderabad city. His residence is situated near Golonda Fort in Hyderabad. And it was famous there.

One of his relatives, whose name was Syed Abdulla Madni, was a student of reality and a person of fondness. He used to pay care and attention to this sinner's condition. His sons Bada Shah Sahib and Syed Shahib, especially the manners of Bada Shah Sahib, were well known for their higher-grade manners. And he was the owner of great manners. And he was without pretense. There were his two sons, one syed anwar, well known as syed sahib. And syed Abdul Quader, and both were pious persons, obedient, and of holy nature, and syed Anwar's son, syed Peeran Sahib, who was a person of innermost and vision.

7.Shah Abul Hasan Sahib

He was a person of endeavor and an excellency. Hazrat used to spend his time in worship. Usually, in the direction of the world and religion, Shah Afzal mentions his attributes and pious nature. His son Bada Shah Sahib was a well-known majzub () of excellance, and from him came many of his miracles. And his second son, Abdul Quader Shahib, has with him all good attributes. He was a disciple of Caliph Shah Nizmuddin Sahib, whose tomb is situated and famous in the Dalmandi area of Aurangabad. He was the caliphate of Hazrat Shah Kalim Allah Madni, author of the book 'Kashkool', and he was like novelty, and his house is well known on the other side of the city in Dabir Pura locality.

8.Syed Qutub Alam Sahib

He was a great holy person, and he was a Syed person from the Bukhara region. The father was Syed Meran Bukhari, who was a resident of Bijapur. And he was head of the shaikhs. He was a mufti as well as a teacher and chief in the city of Hyderabad. He used to teach students in his

morning prayer until 2 'o'clock in the afternoon time. He has his schedule for working in Hyderabad. During teaching, nobody is allowed to discuss matters of the world. Many learned people have begun their teaching with the reality of knowledge as well as the knowledge of sufism. Many of the sons of the shaikhs of Hyderabad had books of Fusus and Alwaih and letters of Yahiah Muniri. And for which they have obtained a certificate from him in this matter. His mother belongs among the children of Shah Bajan. His age was 105 years old. Among his large number of children, he saw five generations through his eyes. So for this, he himself and another syed qutub alam And his third grandson, Hafiz Syed Meran, and his fourth son, Shahzadi Bibi, are Shahzadi Bibi's children; his name is Hafiza Bibi; and Syed Hussain, well known as Sahib Peraan, is the son of this sinner. And to whom he sits in his lap. And always play with him with kindness and love. Hazrat always engages in prayer as well as remembrance of Allah and daily recitals.

One Nizam Asif Jah Nizam ul Mulk went to Chawuni of Hyderabad; he went to the garden in Gosha Mahal visiting there. And along with him, there were nobles and shaikhs of Hyderabad, and he was also there. When the king visited the garden, he decided to return from there. He was told to sit in the canopied seat on back of his elephant with all of the special people. Then he

replied that this fakir did not have the ability to sit along with special people, so there is pain in his feet. But when there is an order from the king to Qazi Nasar Allah Khan to obey his order, and he has to share a seat with special persons in this matter. When Syed Sahib came back to his house, he told that with knowledge and excellence the play work was not suitable. From his wife, there was born one son, Syed Meran, who has one daughter, Uma Khair, well known as Shahzadi Bibi. And who was my wife. Hafiz Meran used to recite the Quran in the best I method. And he was among the people of D and Sahib Dil.

9. Hazrat Syed Sulaiman Sahib

He was the son of Merzan Hussaini and the caliph of Khuda Nama Shah. He was a learned person, especially in the knowledge of duties in the city. His w was in the unformatical manner of old learned people from the past. His age was approximately 100 years old. He was the younger son of Meran Hussaini. And his elder son was Burhanuddin, who has two sons. And one is Syed Mohammed, and the second is Syed Mohiuddin Tazim Turk. And Meran Mohiuddin's third son was Syed Aminuddin, who is buried in the village of Morambandi near Rajmandary. And who has three sons? And Syed Mohiuddin, well known as Moula,

And who was a person of excellence? The second son is Abdul Razzak, and the third son is Syed Ali.

10. Shah Zahur Allah Sahib

He has true faith in the day of creation. And learned person of manifest and innermost. He was a research scholar for the book 'Faus al-Hakim'. And there was no such person like him during his time who could deliver sermons like him. And he was from the eastern region. And he used to keep Easterners as his friends. He used to eat a very small quantity of food, like 3 or 4 tolas. And after two hours, he will give away that food. And from his place, he did not used to visit other people's places of residence. He will give much respect to the inferior people. He was very weak and lean. And he used to spend his time in fondness of Allah and tt, and whenever his spiritual master would visit Hazrat Shah, Afzal Sahib used to visit Hyderabad. At that time, my spiritual master, Shah Zahur Allah, went there, and afterward, my spiritual master went to see him many times. And the whole night, he was with him there. and both were heard by each other in the books by Fasmus Hukam. And it was therefore advantageous for him to look upon this sinner. And his grave is situated near the ground in the Chowk area near Charminar in Hyderabad city. And he was the disciple and caliph of Shah Mohammed. And who was the caliph of Shah Mehrani Qudarah? And

who was in Delhi? And he belongs to the Quaderia Sufi chain.

11. Shah Noor Allah Sahib

He was a perfect person. He was a disciple and caliph of Shah Mohammad Ghulam of Dahlavi. And also, he was the caliph of Shah Enayat Allah Tahnavi. In the explanation of Masnaiv, there was no other person like him in perfection in Hyderabad. Shah Burhan Allah and Shah Meran were taken care of in Masnavi. His nature was free from pretense, and b. he used to reside in the room of the mosque of Chowk in Hyderabad.

One day, Asif Doula Slabat Jung came to visit him in the state of Deccan and was presented with a bag of 1000 gold coins. He tried his best in this matter, so Shah Sahib extended his hand and took one gold coin in this matter. And he told me he would take this amount, search for poor and hungry people, and give this money to them. So that you will get a great reward.

Salabat Jung has asked, " If the last prophet of Allah will enter the meeting," Then he told who that was and said, Always, the last prophet said, "Everything is from light, and I am from light of

Allah.” So always there will be the meeting of prophet Mohammed.”

One day, this sinner and Maulavi Ezzat Allah, who is chief of Hyderabad, used to perform Friday prayers in the Makkah mosque in Hyderabad. And who went into the presence of Shah Mujaduddin and met with him? at that place who asked with this sinner who is that person along with you. I told him Maulavi Ezzat Allah, who is the chief of Hyderabad. And I told Maulavi Sahib to meet with Shah Sahib. when Maulavi Sahib stood to meet Shah Sahib when he was sitting there. At that time, one such kind of hand appeared there to shake his hand. So Maulavi Sahib was much pleased, and his faith was greatly increased in this matter.

12. Shah Raza Sahib

He was a sufi person with attributes. And he was pious and had a position of dignity. He was a person of usage. There will be a rush of pious people in his presence. He was a friend to the poor and a helper to travelers. Those who want mystic

inspiration will look up to him and care for that person till the last time.

One day, Rukan Doula Bahdur and Mir Mosa Khan came to his house to meet with him. And his heralds used to visit his house on a daily basis. One day, he was angry upon seeing a huge crowd. And he was told that poor and needy people are there who like him very much. And by coming of them, there will be difficulty for the poor persons. If they want to come to his house, then he should come like other people; otherwise, there is no need to visit his house.

He used to keep the choristers of the city as friends. And some time Hazrat arranged Sama (Sama means "listening", while dhikr means "remembrance"). These performances often include singing, playing instruments, dancing, recitation of poetry and prayers, wearing symbolic attire, and other rituals. Sama is a particularly popular form of worship in Sufism.) meeting in his house. And in Sama meetings, there will be a condition of rapture. And in the condition of rapture and dance, Shah Sahib will give his clothes, turban, and shawl, as well as every person in the meeting who used to give his dress by removing it from the body, to the choristers. The second time, whoever gives his dress to the choristers, Shah Sahib will give new clothes to that person. One who will come into his meeting

some time, and whatever he has will be spent in the meeting place. Shah Sahib will spend much money among poor people.

One Shah Sahib went to the Mouali mountain in the Fataha meeting of Hazrat Ali ibn Taleb R.A., and there his soul of the body left from the temporary seari of the world. And he belongs to the Sufi chain in Shuttaria. And his spiritual master's name is Israr Allah. And who was a free Darwesh person and was a person of perfection?

From Aurangabad city, Nizamul Mulk went to Delhi, and at that time, Nawab Nasir Jung was chief of the Deccan. At that time, Israr Allah came to Aurangabad along with Shah Raza Sahib from north India, which was called Hindustan at the time. Shah Sahib, upon residing for some time in the city, left for Delhi. And Shah Israr Allah, while leaving from there, left Shah Raza in Aurangabad city. And due to his attention, he became the shaikh of time.

13.Hazrat Asker Allah Sahib

He was the son of Shah Ali Hussaini and the grandson of Shah Raju Hussaini, who was the spiritual master of Sultan Abdul Hasan Tana of Golconda Kingdom. Syed Asker Allah has style

with him of Qalandar persons (Qalandariyya, a Sufi mystic order ; Qalandar (title), a title for Sufi saints ; Qalandar (caste), a Muslim community found in North India and Pakistan), and his heart was pure and bright. And a person of innermost. He was not used to visit any other person's house and had perfection in his knowledge. Upon him there were known properties of herbicides with him. He used to say best couplets in the Urdu and Decani languages. In reply to 'Nan Paluda', he has written 'Nan Halwa'. I remember his one rubai (ru:'bā:i) noun. a verse form of Persian origin consisting of four-line stanzas.), and its translation and interpretation are as follows:

"I have cut a huge number of pens and removed the wrong words. The world's outcome is not more than one day. And on that day, I have lived happily."

One day, this sinner have seen with him Shah Raju Hussaini's books 'Diwan Hafiz' and 'Saluki al-Salikin.'

Shah Akbar Hussaini Umar Raju Hussaini, and Shah Jhadu whose harmitage are famous and well known. Who was the disciple and fakir of Syed Akbar Hussaini as well as his fakir. And saluk (mystic initiation), Majzub (dauntless person). During the rule period of Sultan Abdulla, he went behind his palace in the condition of

rapture. And began scolding him. The king was in a helpless condition and shot at him with his gun , but there was no result at all. And he was given a number of warnings. And he was sent to Taluk Malangore. At that time, Akbar Hussaini had died. And Shah Raju Hussaini was living. Sultan Abdullah has sent one person, in the presence of Syed Raju Hussaini, to advise him. He is a disciple of your uncle. Shah Raju has taken stick of cane stick and struck upon him two times. At that time, his rapture condition had decreased. And he began by sitting in a palanquin, and he began cleaning the roads and streets. And for this reason, his name, Shah Jhadu (broom), became famous and well known in this matter.

One day, the palanquin of Shah Raju Hussaini was returned from the house of Abdul Hasan. And on the way, there was Majzub, and he jumped and sat in his palanquin. And Shah asked, What do you want? and Majzub told him, “One hair of your beard, upon this Shah, by holding beard by his hands present before him. And he told him to take it as per your desire. And he told Darwesh to avoid his pride and to make use of his soulless work.

14. Hazrat Shah Abdul Ghani Sahib

He was a mystic initiate as well as an Arif person. And he was a person of endeavours and acquired a skill. And from the Sufi chain of Quaderia. Shah Rahim Allah and Shah Fatah Allah in Nanded City have completed the reconstruction of the old Jama mosque. And build the Namat Khana (locker protected with wire guage) and shrine buildings and rooms. Shah Rahim Allah, Shah Mustafa, and Shah Shams Eldin were his caliphs. Shah Fatah Allah was his famous and well-known caliph. The expenses and payments were pure and correct. The grave of Shah Fatah All is found in the Jama mosque of Nanded in the corner side. Shah Abdul Nabi Sahib followed the order of reality and manifested reality, and for this he was well known.

With him, rich, poor, and well-to-do people were the same and equal in this matter. This sinner person remembers that Ghouse Khan, during his service as governor of Hyderabad, went into his presence. Due to this, Ramdan Shah's fakirs could bring UG before him. It is also said that Nasir Jung came into his state with him, and Shah and his fakirs have received the same treatment in this matter.

15: Shah Ata Allah Sahib

He was the fakir of Shaikan Ahmed Shuttari, and he was a person of invitation, and he had authority to recitation of the 40 names. He used to travel along with Hazrat Shaikan Ahmed Shuttari. And he was engaged in his special service. Hazrat used to always perform chilla (Chilla (Persian: چله, Arabic: أربعين, both literally "forty"), also known as Chilla-nashini, is a spiritual practice of penance and solitude in Sufism known mostly in Indian and Persian traditions.) and Tahjud prayers. He used to try not to smile as much as he could. When in the group of Fakirs, there will be in usage of opium and Bhang(is an edible mixture made from the buds, leaves, and flowers of the female cannabis, or marijuana, plant. In India, it's been added to food and drinks for thousands of years and is a feature of Hindu religious practices, rituals, and festivals — including the popular spring festival of Holi.) and at that time, he will be found in the house for this reason. He used to avoid using these two things.

Hazrat, in the presence of spiritual master Shah Afzal, will read 'Wasiatnama' and 'Sharah Amantu Billa', which are the books of Shah Burhan Uddin Raz Ilahi. He used to write on the certificate, and this sinner also used to rearrange his reading. By paying attention to him, he prays for his peace of mind in manifestation.

One time, by becoming head of the leader of the shaikh, a person went to see Hyder Naik, who was his disciple, and a group of huge persons of shaikhs and fakirs, holders of positions (mansabdars) who were not in service, owners of plankuins, and unemployed persons. To them, they will get four daily rupees, and some others will get five from the storehouse. There was a drum house on the mansion building. There were elephants in chains, and five horses were in the house, and there was cooking 3 pallas (Pallá, Mar., a measure of capacity of thirty *Payalis* = 120 *sers*) pakat, and he was made his residence in Bangalore, and he died there.

16. Shah Kalim Allah Sahib

He was among the people of piety, the innermost, and a person of good fate. He was a resident of Gairmajipet, which is attached to the fort of Warangal. His ancestor's name is Jamal Bahar, and he was among his sons. He excelled at supporting his family members and friends. He used to like people who were known to him, and he was unique in this matter. He was a person fond of and liked. And he was a disciple of Shah Ismail Sahib. And from him was taken a robe of honor. And Shah Ismail from Shah Mohamed Sharif Kashmiri. And he from Nizamuddin Sahib has a link to the Chistia Sufi chain. In many places, his disciples are found. Usually in the

Sama meeting, in the condition of ecstasy, Hazrat used to engage in the dance. He has obtained a major portion of fakiri. And he was given benefit to many thousand people. And made his disciples. He has written one book in the Hindi language, and its name is 'Maraqaba Ahmedi' in the knowledge of Sufism, and in reality, he is a student of my spiritual master, Shah Afzal. It is difficult to mention his manners and favor in this matter by pen and tongue.

Shah Afzal and Shaikh Kalim Allah's hermitage is situated in Rajmandari, on the back side of the fort. At the bank of the Gang, there was much love and cooperation between them. So everyone thinks of Shah Kalim as the brother of Shah Afzal Sahib. As per the demand of Pir Bada Shah, who was a resident of Warangal, he was given the use of the Sufi chain in Quaderia. In short, his personality was total comprising all attributes associated with him. He was unique in his endeavors and acquired a skill.

17. Hazrat Bada Shah Sahib

He was a resident of Rajmandary. He was Daresh and a mystic. He was also a majzub (one lost in divine meditation) person. He was residing and having a house in Rajhmandari. He usually arranges cooking food at the mountain, addresses

the meeting of the fakirs there, and feeds the Darvish people.

One day, Mosa Honsi, who was a Christian national, was entered in Rajahmandary as a collector there.

One day, Bada Shah Sahib cut himself in the throat with his sword and separated his head from his body with his hands. He was buried on that mountain, but he never saw the French collector there in Rajmandary.

18.Hazrat Peer Bada Shah

This holy person was an innermost and pious person. He was among the sons of Jamal Bahar Mashooq Rabbani Thani, who used to pay attention to and care for this sinner. And he used to say that between him and Jamal Bahar Mashooq Rabbani Thani, there is a gap of five generations. He did not commit any fraud or deception with his friends.

One day, Shukar Allah was ruler of Warangal. And by chance, he was present in that meeting. Peer Bada Shah came there to meet the ruler. But he was engaged in watching foot soldiers and horse riders. But there was not enough of his well-being and respect as required. He addressed such a ruler and said Shaikji heard, which he remembered.

The pride, vanity of Azazil were bad.
And he was sent to jail for dishonor.

The ruler, upon knowing his mistake, regretted it in this matter. One day this sinner went to meet Shah Sahib and was seen there saying that he was curse to the ruler by removing his turban from his head. "Oh, Allah, suspend this collector from his post." I said ameen by following the shah of time. In reality, after three months, there were orders for his transfer, and he was destroyed in this matter.

19.Shah Khaja Sahib

He was a Sufi person and a manifesto of the Hanifi school and a simple holy person. His father's name is Mohamed Darwesh, and his tomb is situated in a Shamipet attached to Warangal. Near the water area. He was known for perfection and faith. And he was a gem of the Muslim nation and religion, Shah Shah Mozuddin, who has the attributes of a holy person and an unrelated person of time and world. and till his adult age to death, he did drink sindi and (juice of the wild date) and toddy of

palm tree and even did not use them in medicine and never broke the fast of the Ramadan month and even he will become ill during that time. He was more kind to his brothers than to his father. He reserved himself for the willingness of his mother. And think his children are like the children of the other relatives. In his stipulated time, he used to engage himself in the remembrance of Allah and daily recitals. He was a good friend and kind person and used to like very much research work, so he is a benefactor in this matter.

At one point, his relatives became like his friends. He showed kindness and helped for the sake of Allah. And he paid attention to us in a manifest and inner way. And we were successful due to his supplications. The son of Khaja Abdul Karim and nephew of the Khaja Sahib, from the side of his grandfather, he belongs to the chain of the fakirs of Shah Aminuddin. And he has gotten favors from the other side. He has other three brothers, and among them was Junaid, who was a learned person of hadith and who was like an angle type.

He was a follower of a higher level of Shariah law and a pious person. And he has spent his life that way. And in his nature, there was a likeness to shairah lawfulness very much and more.

20.Shah Tamim Sahib

He was a knower of reality, a follower of the righteous way, and a believer in the day of creation. And Mystic initiated and followed the right path, and Shah was an orphan. He was a resident and native of Rajhmandary, and he was a disciple of Syed Darwesh Chisti.

He lived a long time in the condition of rapture. And he used to live on the mountain and eat the leaves of the trees. And afterward, he followed spiritualism, and he was engaged in endeavors and became a doer and occupier. One time, he studied the book 'Nuzhat Arwah" with me.

One day, Bluaram's village, which was in Taluk Reddy's land, was under the jurisdiction of governor Khalil Khan, and I was working as the ruler of Zamni Bluaram. And there was a building on the way built by me, in which Shah Tamim Shah studied 'Nuzhat Arwah' with me.

One person who belongs to the caste of Kamma (Kamma is a Hindu **caste** from South India). The community of Kammas is believed to have originated from agriculturists of the Kammanadu region of the erstwhile Kammanadu and who sell curd pot by putting it on his head. And as the above Shah has seen him from far away and said, it seems that a person's curd will fall on the earth, and if it falls, then it should fall before the earth and before me. At the same time, that person

came before him, and his curd pot fell on the earth and was broken.

The End.

2.Afzal Ul-Karamat

**Miracles of Hazrat Syed Shah Afzal Biabani
Kazipet**



Mausoleum of Hazrat Syed Shah Afzal
Biabani R.A.

Translated by
Mohammed Abdul Hafeez
Amazon Kindle author

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**In the praise of Hazrat Syed Shah Afzal
Biabani, R.A.**



Mausoleum of Hazrat Syed Shah Afzal Biabani R.A. Kazipet

The giver of life to a nation and a witness of the
divine light
The person of status known as Syed Shah Afzal
Biabani

His manners were as great as those of the prophet
of Allah.
In mysticism, he became deputy to Abdul Quader
Jilani.

He was used to keeping secrets from people with
courage.
But the higher greatness was available on his
forehead

He was unique in world for the knowledge and wisdom

He has known all the secrets of the knowledge of Allah

Due to his command, the rivers flow from his sea of favor

So this reason, king and the beggar benefitted from him

In fact his miracles were becoming famous in the world

Everybody accepted his status as he was the sole master

His kind hands aren't becoming shortened to his disciples

Allah's favour his hands were famous like hands of Allah

If anybody finds a problem, he remembers him for help

Because wherever will be a problem and it will be ending

As per his sayings, secrets known to students of reality

Due to the favour of Biabani, all become pious persons

Due the recital of his name, all will to get their all
desires

Like the great name of Allah, it is having so effect
on all

Oh: King show us your bright face to all your
lovers

Due to kindness show, you favour to me in this
matter

Due to your view, is favour to soul and more of the
faith

Oh: moon of Kanon there is light of Allah on your
face

Oh: King you are the sun of kindness for all the
times

To fulfill my desires and needs and help me in this
matter

Oh: my helper I am an empty hand, do not to
return me

For my problems so be kind and help me as the
great king

Hafeez does not have find shelter except your
protection

Allow him to act as a guard at the door of your kind
residence

By
Mohammed Abdul Hafeez
Amazon Kindle author

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Preface of the Urdu book

The family of Hazrat Qudsara (holy person) Hazrat Syed Shah Afzal Biabani R.A.which consists of holy persons same as per of his ancestors and as well as have to link of the Sadat (*Sadat* and which is a suffix, which is given to females believed to be descendants of the Islamic prophet, Muhammad.) family of Banu Hashim. In this chain, there were found learned, excellent, righteous, and holy persons of Allah. There is practice for praise is there about dignitary persons and in which taken work of exaggeration in this matter. This lowest compiler of the book has taken care on this matter to avoid such work. Due to this thinking first-time text of the compilation book was read to Hazrat spiritual master as all traditions which are

mentioned in this book for which he is the source of them. And the holy personality of Hazrat is free from such ideas of exaggeration.

Among his ancestors, there is a book written by Hazrat Fazil Biabani's which is known as '*Panj Ganj*' and a copy of the book which is safe with Malavi Haibullah advocate resident of the locality of Afzal Ganj in Hyderabad. And in that book, there are available full details of the ancestors of the Hazrat. The advocate who was agreed with me to take a copy of the book but I could not get time to have a copy of the book. Now, this felicity can be had by anybody in this matter.

Hazrat Shah Ghulam Ali Quaderi Mausavi's compiled book *Mishkavat Nabva*'s handwritten manuscript which is found in the family of the author. And it's one more handwritten copy is available in the Asifia library. And in this book details of Hazrat's some ancestors which are found and for which this lowest person know all selected details. So I will add details from the book *Mistakat Nabwa* in this book.

Genealogical record: Hazrat Syed Shah Afzal Biabani son of Hazrat Ghulam Mohiuddin Biabani son of Hazrat Syed Shah Ghulam Hussain Biabani son of Syed Shah Fazil Biabani son of Syed Shah Amin Biabani son of Syed Shah Fazil Biabani son of Syed Shah Abdul Malik Biabani son of Hazrat

Maqдум Syed Shah Ashraf Biabani son of Hazrat Maqдум Syed Shah Ziauddin Biabani.

Hazrat Maqдум Syed Shah Ziauddin Biabani is well known holy person of the time and his genealogical link is connected gradually by Hazrat Amir Kabir Rifai. The title of Biabani started with him. He has done hard worship in the areas of desert and jungles. And for this reason, he was popular with the title of Biabani. And his fathers' name is Syed Abdul Karim. And his mother who his was a cousin sister from the side of his father. And in this way, the genealogical link between his father and his mother is connected with Hazrat Syed Shah Fazil Biabani. Even though he was among sons of Hazrat Rafai but with them there was the method of the pledge as per the practice of Quaderia chain of the Sufi system.

The details of ancestor: Hazrat Syed Shah Ziauddin Biabnai and his sons' name is Syed Shah Ashraf Biabani and his son Syed Shah Abdul Malik Biabani and his son Hazrat Syed Shah Fazil Biabani and his son Hazrat Syed Shah Amin Biabani. And the graves of these holy persons are situated in Ambad Sharif and which is near Qandahar Sharif.

And his two sons Hazrat Afzal Biabani and Syed Shah Fazil Biabani. And Syed Afzal Shah Biabani's four sons are without children. And the daughter

who is in Rajmandari and her children are present there.

Hazrat Syed Shah Fazil Biabani who has two sons Syed Shah Abdul Quader and Syed Shah Ghulam Hussain.

Hazrat Syed Shah Abdul Quader's one daughter was the mother of Hazrat Syed Ghulam Hussain Biabani who has three daughters and all are without children. And one son Hazrat Syed Ghulam Mohiuddin Biabani. And Syed Shah Ghulam Mohiuddin has four sons and two daughters. And among two daughters one daughter is issueless and another has one daughter who was married to Torab Ali Tahsildar. And from her body one daughter was born and who has married with our Hazrat Sarwar Biabani. And from her body Hazrat Shah Ghulam Afzal Biabani and Syed Shah Mohiuddin Badshah were born and are still living.

Among Syed Shah Mohiuddin Biabani's four sons two who were died in the childhood period and one in the youth period who was died without children. And one son Syed Shah Afzal Biabani Qudsara and his condition and excellence which is under compilation in the second edition of this book by this lowest person. And his tomb is situated in the village Kazipet in district Warangal in the State of Hyderabad Deccan.

Condition and excellence of the ancestor: The ancestor of them who was a real cousin (sister's son) of Maqдум Haji Sayyah. And the son in law of Hazrat Baba Farid Shaker Ganj. Who has migrated from Shaker Ganj to Qandahar Sharif upon orders from Allah. And he was settled down there. And his tomb is there in Qandahar which is near Nanded. When he was started his journey from Pakpatam then he visited Delhi on the way and met with Hazrat Nizamuddin Auliya. And Hazrat Nizamuddin Auliya has told him that his death is very near, so he should stay for a period of some days there. And he has stayed in Delhi for some days for this reason. And he has left Delhi after the death of Hazrat Nizamuddin Auliya.

The author of the book '*Mistakwat Nabwa*' has written the name of Maqдум as Syed Shah Saeeduddin and mentioned his connection with Khaja Farid Ganj Shaker.

When he reached Qandahar he stayed in the house of the female innkeeper in the village, where he arranged the meals with the innkeeper. One day he has seen that innkeeper in a sad condition, and he has asked the reason for her worry. Then she has told him, "In this village, on the prescribed date, one deity used to come there, and when he comes, there will be the sacrifice of one person. There is the turn of his son today, so for this reason, she is worried about this matter." He told her that "He

will go in place of his son, so she should not worry in this matter.” Upon hearing this, she was very surprised for this reason. In short, it was agreed that in place of the boy, there would be the sacrifice of Hazrat to the deity in the village.

As per the tradition of that village, he was allowed to sit in the cart along with along with puries (*Puri* (also spelled *Poori*) is a deep-fat fried bread made from unleavened whole-wheat flour that originated in the Indian subcontinent.) and he has sent by them to the particular place. When the deity came out of the mountain. Hazrat told him to stand, and the deity was afraid for this reason. He gave the order to his staff to beat the deity. And due to the beating by the staff of the Hazrat, the deity was thrust down into the earth.

So for this reason the Dev’s grave is there at the foot side of the Hazrat’s tomb. And which is still famous and well known in the place.

During the rule of Prime Minister Chandu Lal in the Nizam State of Hyderabad and Moulana Shah Raifuddin when he was residing at the place Qandahar Sharif. In that period, by chance, the stone of the grave of Dev was moved from the grave, and Dev was taken his head out of the grave and for this reason the people were worried about this matter. Then Hazrat Shah Rafiuddin went to see him there and Dev was asked if Hazrat

Haji Sarwar Sayyah was still living, and he told him, “Yes.” Upon hearing this, Dev has put his head again inside the grave, and the people have put the stone again on his grave.

The author of the book ‘*Miskwat Nabwa*’ who has written about Haji Sarwar Sayyah says, “It should be known that Shaikh Sharafuddin was the son of Shaikh Yahiah Muneeri. In the book ‘*Miskwat Nabwa*’, there are details and supernatural happenings of those holy persons.

Miracles of Hazrat Syed Shah Afzal Biabani Kazipet

Preface

This book **Miracles of Hazrat Syed Shah Afzal Biabani Kazipet (Afzal-UL-Karamt)** and this is an old Urdu book and is publishing in the year 2024 in the English language. Please note this is a biography book about the Muslim Saints of Kazipet by Hazrat Syed Darwesh Mohiuddin Quaderi Sahib written in the Urdu language and first time

publishing in the English language by me upon its translation.

This is a small book in which the biographies of Muslim Saints of Kazipet are added and in this book there are some great achievements of these great Muslim saints of Deccan (South India) from Kazipet region, which is not yet known to the general, persons and other persons are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will start reading this book's first chapter and will not stop its reading till they will reach its last chapter as in this book some interesting events and as well as other great miracles and endeavours of holy saint are added and these holy Sufi saints were passed away from the world many centuries years ago.

Even though this is small book but due to its importance it is so great due to coverage many interesting events and positive information in it so it is like an ocean of knowledge and information of the holy saint and who was passed away from the world upon doing his great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign lands so this book is small, one but it will present the ocean of knowledge and information for the guidance of people towards

the right path of Islam. This book is edited and formatted as per the great book 'Muslim saints and Mystics' (Tadhkirtal *al-Awliya* by Farid al din Attar) which is very famous in the Western world among the English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there is great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

To write about these great Muslims Saints of the Kazipet region is not only it is difficult and but it is very hard task as they were not only great pious personalities of their time in Deccan (South India) region but they were also great Muslim saints in the Deccan area who struggled hard for the preaching and propagation of Islam centuries ago, so in brief among them some were highest cadre in spiritual of their time in the Deccan (South India) region and who did many great endeavours for the preaching and propagation of Islam in South India and around it and there was no such personality during their time. In this book there are three parts are added.

The Second Part

1. Hazrat Maqdam Syed Shah Ziauddin Biabani, R.A.

His title is well known and famous as Peer Saqlati. And due to its widespread use, this word was changed to Saqlati. The reason for it is that he used to wear a coverlet of board cloth, and saqlat is called broadcloth. He was a well-known and famous holy person of Allah. He was a person who has shown many of his miracles. His tomb is situated in Ambad, and his place of mystical exercises is in the Rauna Prada river. And which is near Jalana city?. When the river water is in full swing in the river, at that time an aloe vera pot, a morchal (a fan made of peacock feathers), and a cover will come into contact with the water in the condition of floating on the waters of the river.

When there will be a drop in the river water level, the aloeswood pot, fan, and cover will come and take their place. He has prohibited himself from constructing the tomb, and he said that there

should be a tomb constructed for his son, Syed Shah Ashraf.

The author of the book '*Mistakat Nabwa*' has written his details as follows.

“He was a mystic of Allah, and he was a knower of the secret of the hidden. Hazrat Maqdam Syed Shah Ziauddin Biabani, who was from the higher genealogical link. And he was a person of miracles. And supernatural happenings. And who has done much hard mystical exercise as well as endeavors in the places of jungle and deserts, and he was among the chain of Rifai. As well as the authorized personality of the Sufi chain of Quaderia, Chisita, Suherwardia, and Naqshabandia, etc.

The book '*Matlub Talibin*' was written by him. And Hazrat Sang De Sultan was his daughter's son. And who was putting pledge and devotion on his hands. And he was among the sons of the Rafai Sufi chain. And the grave is situated near Ambad village in the jungle area, was constructed by Hazrat Maqdam, and is a place of people's attraction and visit.

2. Hazrat Maqdam Syed Shah Ashraf Biabani, R.A.

He was a real nephew of Hazrat Sangde Sultan, who was well known as the Mushkal Asan. It is

narrated that once the king of the time came into his presence to meet with him. The above miracle is repeated again here, but with some more details. After meeting with the king, he told the king to come for his invitation to eat bread with his army at his eating place. So the king told him that there is no necessity for any trouble, and his prayer is enough in this matter. But he repeated it a second time, and then the king accepted his invitation to eat the bread and curry with him at his place.

Hazrat has given order of one maund of flour and mutton, and in the night for the cooking of the Pkat (*pukht* (Persian: دمپخت) larihmeen, or slow oven cooking, is a cooking technique associated with the Northern Indian subcontinent in which meat and vegetables are cooked over a low flame, generally in dough-sealed containers with few spices) was prepared, and in the morning, the king came along with his army. And he has put his rumal (towel) on the cauldron and on the bread. All the people and six thousand army personnel who have eaten the food to the fullest. And still, one-fourth of the food remained in balance and was distributed among the servants.

The author of the book has mentioned in detail that he has intimate knowledge of God and was the keeper of the treasure of the secrets of Allah. And leader of the time, Hazrat Maqdam Ashraf Biabani.

And who was the younger son of Maqdam Ziauddin Biabani, as well as the sister's son and son-in-law of Hazrat Sangde Sultan Kar Mushkil Asan.

About Hazrat Sangde Sultan, the author of the book '*Panj Ganj*', has written that his grave is in Qandahar. And he was engaged for 12 years in Chilla. Chilla (Persian: چله , Arabic: أربعين, both literally "forty") is a spiritual practice of penance and solitude in Sufism known mostly in Indian and Persian traditions. The word chilla is derived from the Persian word chehel, "forty." Chilla is commonly performed in a solitary cell called a chilla-khana.) in the fort of Doulatabad, and he has pledged to the spiritual master of the 5th source linked with Hazrat Haji Sayyah Sarwar.

The author of the book '*Panj Ganj*' has mentioned that his place of the grave is delightful and the quality of the tomb is given slight intoxication and happiness, and for this reason, the area seems to be a place of heavenly abode. And near the tomb, there is a neem tree, and one branch is providing shade. And a branch of the neem tree is like sugar and honey.

1. Hazrat Shah Amin Biabani, R.A.

His tomb is also in Ambad. And his age was about 100 years old. Once, he went to the assembly of the month of Muharram, which used to take place before his house. And where has he gone there. Upon hearing the events of the grief, there was a prevailing tenderness, and he became unconscious.

For this reason, people thought that he had left out his soul from his body. When he has come back in normal condition, he has said, "There came the convenience of the leader of the martyrs in the assembly place. I have told him, "I do not want to live in the world, so call me in your service." And who told me, "Still, you live for some days in the world, and he has given me some flowers, and he has told me that "When these flowers are dried up, your age will be completed." Upon coming back into consciousness, I found flowers beside me. The flowers were fresh for a period of five years later, he left this world, and those flowers had lost their freshness by that time. As per his final advice, those flowers were kept on his chest at the time of his burial.

1. Hazrat Syed Shah Afzal Biabani, R.A.

After the death of Hazrat Syed Shah Amin Biabani, he and his brother Syed Shah Fazil Biabani, both of them, have come to Hyderabad from Ambad. He

has acquired knowledge of the manifest in Aurangabad. And he was among the perfect holy people of Allah. There were used to happen supernatural habits in the morning and evening time by him. He used to say that the angel of death would take out my soul as per my willingness in this matter.

Nawab of Rajahmandari, who was his devotee. He has taken him, along with all his family members, to Rajahmandari. And he has become his disciple there. And he was residing there.

This is the event of one time when, due to meager water, there was starvation in Rajahmandari. And water in the river Ganga and in the wells dried up. In those days, there was one higher authority, and that authority was an Englishman. And he has gathered all the learned and shaikhs and told them that "The government has given all of you pensions, lands, and estates only for the sake of prayer for the government. Now is the time for prayer. If there is no rainfall, then the government will seize all pensions and estates from all of you." All persons were worried about this matter and said to Hazrat that now our respect is in your hands. He told them, "He has one estate with him, and you all have many of the lands and estates with you. So you have to pray in this matter."

In short, upon insist of all persons, he went into the Ganga river and he has prayed in this matter. And due to the mercy of Allah at the same time came clouds and there was such heavy rainfall that in Ganga river and there was full breadth. And till such that persons have lifted him out of the river due to heavy rainfall.

He used to be away mostly from the family members and sometimes he used to come to the house in the afternoon in the shape of the tiger. And he has died in the Rajamandari. The chain of his custodian of the shrine is being continued in his family members. And among some members who used to come in Kazipet and have got favour of the family from our spiritual master and included in the circle of the pledged.

5.Hazrat Syed Shah Fazil

Biabani R.A.

When he has arrived in Hyderabad from Ambad then he has lived in the mosque of Hazrat Syed Qutub Alam Bukhari and this mosque of Qutub Mulk which was built by Qutub Al-Mulk's wife Hayat

Ma. Here he has acquired knowledge and excellence. His rectitude and goodness and piety will be always in the look of Qutub Al-Mulk. And who was Chief Mufti (Muslim jurist) of Hyderabad and custodian of the mosque of Qutub Mulk. As per gentleness of the family and eligibility of knowledge so for this reason who wants to marry his grand daughter Shahzadi Bi with Hazrat Fazil Biabani. And in this matter, Hazrat Fazil Biabani has taken permission from his elder brother Hazrat Syed Shah Afzal Biabani and has accepted the marriage proposal and married her.

Hazrat Qutub Alam has asked his son-in-law to stay in his house as there was nobody in his house except his grand daughter which he has married with Hazrat Syed Shah Fazil Biabani. And he has transferred with the post of Qazi (judge) of Warangal and three villages in the name of his son in law in lieu of service Inam. And from that time Hazrat Shah Fazil Biabani began living in Kazipet village. Now in this family, there is remained one village of Kazipet in lieu of service Inam.

Hazrat Fazil Biabani's one daughter was married to Hazrat Syed Shah Sarwar Hussaini and who was the grandson of Hazrat Sange De Sultan. And from the body of her, one daughter was born and married to Syed Hussain Badasha Qaderi Mousavi. And who was son of Hazrat Moosa Quaderi. Hazrat Moosa Quaderi belongs to the sons

of Hazrat Shaikh Abdul Quader Jilani R.A. And shrine of Moosia which is situated near Purana Pul (old bridge) in Hyderabad. By the grace of Allah, this family belongs to the maternal link of the compiler of this Urdu book. And due to this lineage connection, our Hazrat has transferred the land of his wife and the segment situated at Kazipet village which came in the dowry upon marriage to Hazrat Syed Shah Badashah Hussaini and after my marriage this property was given to me. Due to the grace of Allah this village is the sign of the relation among two holy families. And Hazrat's higher grade gift is still in my possession.

The author of the book "*Misktawat Nabwa* was written about Hazrat Qutub Alam as follows.

" He was great among human beings. And he was the learned person of time in the knowledge of eloquence and rhetoric and he was well known as Syed Hazrat Qutub Alam and who was the younger son of Hazrat Meran Bukhari and who was a resident of Hyderabad in Urdu Sharif locality.

Nizam-Ul-Mulk Asif Jah has paid much respect and honour to him. He was a great scholar and learned person as well as a person of excellence. The author of the book '*Akhbar Anwar*' has said that "He was given his son permission of making disciples and as well as given him permission of the caliphate. And his disciple and caliph Syed

Meeran Mohammed who was Mufti (Muslim jurist) of Hyderabad city during the rule of King Aurangzeb, and shortly after the death of his father he has acquired his post which is mentioned above and then he has become the successor of his father. He will give the lesson of the knowledge to the students in loud voice. And he was excellent in knowledge. And a person of piety and rhetoric. A person of the research. And many of the issues of Sufism in reality which he has explained by the way of the Islamic law of Shariat. He was entered in the Sufi way of Quaderia, and there were his 300 disciples. He was kind to mankind with his treatment of humility and manners and as such there was no example available in this matter. He used to teach knowledge with much perfection of love. Due to his personality, there was much favour to mankind.

The author of the book '*Panj Ganj*' who has mentioned that he used to engage in the teaching of the students from morning till near the afternoon. And during the teaching time, he will explain the stories and sayings. And in his assemblies, there will be the joining of the sons of Hazrat Bahauddin Bajan.

His age was 105 years. And he has one son and his name was Hafiz Meran and who was later died. A narrator said he was died in the year 1163 Hijri on the 4th Shawwal. And his grave is situated in

the courtyard of the mosque of Chowk in Hyderabad near the grave of his father.

1.Hazrat Syed Shah Abdul Quader Biabani

He was also from the holy persons of Allah.He said one time in his last days of life to give him a bath very much. And this is our last bathing. While bathing he has said that it should be continued till the bathing water may reach the way and he has asked did bathing water reach the way?. And the people have told him that bathing water has reached there and then he has finished his bathing.

On the same night, he was martyred by his relatives who were his step brothers. And along with him, his two sons were also martyred. His daughter Qasim Bi was small at that time so for this reason, her nurse hid her in one mat in the corner of the house. And in this way, she was saved her life. Qasim Bi was the mother of Hazrat Qudsara.

7.Hazrat Shah Ghulam Hussain Biabani R.A.

He also belonged to the perfect holy persons of Allah. Due to his connection with Qazi (judge) work he used to live in the Hanmakonda area. In his private time, he used to live in the condition of frenzy and ecstasy. And in that condition, he will have less contact with the world.

His mother has fixed his marriage proposal with the sister of Hazrat Moosa Quaderi. In this way, in both families, there was the exchange of the proposal of the marriage.

It is stated that when he was going to the house of bride in the dress of Tash cloth (gold foil) then at that time he began tearing his dress and giving the pieces to the poor persons on the way. And when he has reached the house of the bride than on his dress there was remained lining cloth only. Upon seeing this condition the people who said to Hazrat Moosa Quaderi that the bridegroom is a mad person and for this marriage, he is not good. He told them "He is the holy person of Allah. And I have arranged this marriage proposal by knowing it. I am giving my sister in the marriage not the sister of another person." In short, marriage was arranged and the bride came to the house of the bridegroom.

It is his habit that he used to take a scroll in the courtyard the whole night in the remembrance of Allah. And in the daytime, he used to sit in the

bungalow. Except for Allah, there was less attention paid by him to other things. One night his wife after passing one part of the night she came out the side of the room in the condition of fear by saying that there came one tiger in the room. So, for this reason, all people were gathered there. By that time he came outside of the room by rubbing the eyes. When the person has told about the story then he told that "His wife has seen tiger as such in the sleepy condition." In this situation, there is suitable this couplet by Hazrat Jalil as follows.

What is a house of Ali in which every boy
When he will born then seen like a tiger

One time by taking sewed or washed cloth from a person of his place and he went toward Raiparti village. Raiparti village is situated at some distance from Kazipet village. Upon reaching there he was told to the people that " He has come there to die and brought his shroud with himself. You people should arrange for the burial place. And inform our death news to the Kazipet." The people by thinking the talking of the mad person did not take care in this matter. But that night he died in the Raiparti. And his grave of light is situated in Raiparti village. And he left behind him, three daughters and one son.

One daughter was married to the custodian of the shrine of Qamrakhi Gumbad and Second daughter was married to the family of Hazrat Multani Pasha in Bidar and the third daughter was married to Hazrat Meran Shah who was a resident of Hanmakonda.

The event of Hazrat Meran Shah which is stated that once there was starvation in Hanmkonda and Hazrat Meran Shah went towards police station to bring water and on the way, he has met one tiger who used to harm the people of Hanmakonda at that time. He caught the tigers' ears and told him that "Why you are harming the people of Hanmakonda as they are still suffering due to the starvation and you are harming them too. You are warned that you should not come here again." And from that day onwards tiger did not seen in the Hanmakonda area.

8.Hazrat Syed Shah Ghulam Mohiuddin Biabani R.A.

He was the real nephew of Hazrat Musa Qaderi. He was married to the daughter of his uncle Syed Shah Abdul Quader Biabani.

He was famous learned person as well as he has a follower of the mystic way. Upon obtaining knowledge in Hanmakonda he has arrived in

Kazipet. Once the people were worried due to heavy rainfall. The people were thinking that for this reason bund of the water tank will be broken. As there was running water from the upper side of the tank bund. And all people have requested him in this matter. So he went to the tank bund and has done ablution there and prayed with Allah in this matter. And at the same time, his prayer was accepted by Allah, and water flowing was stopped from the bund of the tank for this reason.

He has four sons and two daughters. The opposite people have killed his two sons in childhood time. And one son who was died in his youth period and the remaining one son who is our spiritual master. Among his two daughters, one has died without children, and with the remaining one daughter, there is the continuation of lineage for her children.

Note: The details of biographies of holy persons which are copied by the book of *Miskatwat Nabwa* and so the details of their time which can be found in the above book. As the author of the book *Mistakwat Nabwa* has mentioned the biography details of his ancestors as well as he has mentioned the details of holy persons who were found during the time of their ancestors. So there is no difficulty to find out the period of the holy persons in this matter.

9.Hazrat Syed Shah Afzal Biabani Refai Quaderi

First chapter

Childhood period and his mystic exercise details: He has left this world approximately six months before the mutiny of Delhi it means in the year 1273 Hijri at the traditional age of 63 years on 27th Safar month. And as per this calculation he was born in the year 1210 Hijri year.

His mother used to say that “ His condition will be extraordinary till his age of childhood. From the page of the face of light, there were find the effects of revelation and miracles which were in appearance and which were shown out by him.

Saint by birth: Hazrat Afzal Biabani (R.A.) was a saint (Vali Allah) by birth. His mother said that there was something extraordinary in him right from childhood. Some miraculous incidents were manifested even in his childhood. Once at the residence of her brother, Syed Murtuza Hussaini at Qutbi Guda, Hyderabad, playing with children of his

age (4 to 5 years old) in the courtyard, he dug a small pit (well), like the other children. But to their astonishment water was found in the pit dug by him, whereas the other pits were dry. His maternal uncle said that Afzal Biabani would become a saint and a man of miracles in the future by the grace of Allah. His childhood is as such then what will be his youth period.?

Education and instruction.

Hazrat (Hazrat Afzal Biabani R.A.) received primary education from his father and Faqirullah Shah (R.A.), a great scholar of Qur'an and Hadith and a Sufi saint at Fort Warangal. Once when Hazrat Afzal Biabani was going to Fort Warangal, in the evening his companions were left behind and it was getting dark. When he reached "Gunjshuhada" (Graveyard) a group of men bearing torches (Mashals) followed him. As soon as he reached Fort Warangal, those group of the martyrs were disappeared. This clearly reflects his reverence and grace of Allah on him.

Hazrat said that on account of the teachings of Faqirullah Shah R.A. his curiosity to learn more about the secrets of Islam and the spiritual power increased.

His father, Hazrat Syed Shah Ghulam Mohiuddin Biabani R.A. taught him the 'way of knowledge' (Maarifat), the 'Mystical path' (Tariqat,

the 'way of love with Allah' (Mohabbath-e-Haqiqui) which led him to the 'inner truth' (Haqiqat). He also blessed him with Khilafat and declared him, as his spiritual successor (Sajjada Nasheen).

He used to say one event that " There was one Faikir who used to found in the condition of ecstasy and the condition of the nakedness in the Fort Warangal. And who used to visit our teacher's house and our teacher used to perform his hospitality by providing meals and water to him. One day teacher went some where and told me that if the Fakir person come there then feed him meals and water by your hands. And after some time he came there and I have acted as per instruction of my teacher. Shah Sahib told me that " Allah has given such power to holy persons that upon dying at some place then they can appear at another place." I have thought why Shah Sahib is saying such thing to me. And after some day Shah Sahib told my teacher that "Now I am going to dying and advice you in this matter." The teacher told him that "Do not have such intention in this matter. There is blessing due to your personality." Shah Sahib told him that " No, I am going." There final advice is that "There should not be given funeral by bathing of the corpse and no shroud and he should not be buried to our corpse in the earth. By tie the rope on the foot and there should be taken funeral around the fort area then it should be thrown on the sweepings. It was

happened like that and he was died on the next day morning. All people have gathered there. His disciples want to take some care in this matter but our teacher told them that “ He can also do something but there is final advice of the Shah Sahib so it should be done as per it.” When there was night fall then some persons have sat there to watch the corpse. After some time what they have seen that “Each part of the body is being separated and then each part began vanishing away from there till such that all parts of the body were disappearing from there. The watchers of the person who have spread this news in the night time and they were returned back to their houses. On the third day there was ceremony of Ziarat (Fatiha, Teeja (Fatiha made on the 3rd day after a person’s death), and people were gathered there. And some merchants were came at the same time from Hyderabad. And those merchants told them that Shah Sahib met with us there in Ragiapur and he talked with us. Probably the former name of Raghunatpally is Ragiapur. We have told him that “ Your personality is cause of peace and safety to us in Warangal.” He said “ No, now I am going to Hyderabad.” You please say to Faqir Allah our love and blessing to Afzal Biabani. And other remaining persons please inform them that I am well and going to Hyderabad.”

Hazrat who used to say that due to teaching of Faqir Allah there was found for me matter and

intelligence and also there increased fondness with me." And in those days my father was died. So for this reason there was my intention to travel to Hyderabad from Kazipet for acquiring knowledge.

A strange incident on the way to Hyderabad which is a clear proof that Hazrat was chosen by Allah and destined to be a "Vali Allah" a friend of Allah in his boyhood only.

He said "When I was travelling from Kazipet to Hyderabad, I suffered from tonsillitis and pain in the throat. I felt thirsty and went in search of water. I reached a spring (Chashma) of fresh water. There I found a tiger and a wild pig roaring at each other. I was frightened. At that moment an old man with dark complexion appeared suddenly and offered me bread, I ate it and regained my strength. Later I learnt that the old man was Hazrath Khizr Alaih Assalam".

In Hyderabad, he put up at the residence of his maternal uncle Syed Murtuza Hussaini, at Qutbiguda.

The great scholars of Islamic studies and Sufi-Saints Moulavi Qutubuddin R.A., and Moulavi Sadruddin R.A. taught him the holy Qur'an, Islamic law (Shari'at), exegesis (Tafseer) of the holy Qur'an, the tradition (Hadith) and the principles of Jurisprudence (Fiqh). He learnt by heart the Holy Qur'an at the age of 12 under the supervision of

above said great scholars, which is a great achievement and honour for a boy of 12 years.

The above two teachers were well-known persons of knowledge and from them, I have acquired the knowledge of the religion and was become Quran-Conner (hafiz Quran).

Favours in the beginning: In Hyderabad, Hazrat Afzal Biabani R.A. used to join the pious company of Hazrat Syed Shah Ghulam Ali Quadri Al- Mosavi R.A., an uncle from his father's side, who was a perfect Sufi-Saint (Vali Allah), who use to invoke the name of Allah (Zikr) day and night. It is said that he did not sleep nor take rest for years together, and was found to be in deep meditation. Hazrat Khizr Alaih Assalam used to meet him once a week.

Hazrat Afzal Biabani R.A. said, "Once I heard the invoking sound of 'Kalima-e-Tayyaba' from the heart of Hazrat Ghulam Ali Quadri Al Mosavi R.A. while he was sleeping. The body was in deep sleep but his heart was invoking Allah. Immediately I pressed his feet and circumambulated around him and stood before him with respect. Then he woke up and asked me 'what have you observed ' I replied, 'your heart (Qalb) was invoking Allah when you were asleep. He expressed his happiness and blessed me saying, "O Allah bless him in the same

manner as you have blessed me". Then he showed me the method of reciting the 'Kalima-e-Tayyaba'. "The path of those whom thou hast favoured." (Al-Qur'an-Al-Fathiha-6).

From that day Hazrat started to practice the invocation of 'Kalima-e-Tayyaba' in retreat (Gosha Nasheeni) along with the practice of self - effacement (Faqr).

WORSHIP : "Who are constant at their worship. And those, who are attentive at their worship. These will dwell in the gardens, honoured."

Hazrat Qudsara (Hazrat Shah Afzal Biabani R.A.) used to say that among the higher level of his dignity as well as it was such his position of Hazrat Syed Shah Ghulam Ali Quaderi Al-Mausavi. Once in a week, Hazrat Khider used to come to visit with him. There was much of his worship condition that he was engaged in this practice since many of the years he did not take rest in this matter.

Hazrat once was asked with Mavlavi Hafiz Saderuddin the way of Allah. And Maulavi Sahib who was a great holy person of Allah. Then he has said that first, you attach your heart with somebody in the worldly relation.

Hazrat Saderuddin was a great holy person of Allah. And as well as a person of piety. So about his one condition of piety which is mentioned in one book 'Mahamid Himadia volume II', in it is mentioned that once he went to the market to purchase vegetables and when he has returned back to the house then he has found some quantity of the vegetable which was found one or two more. By thinking which vegetable is more, he has stopped the cooking of the vegetable and the next day he has gone to vegetable selling woman and has asked her to take away the more quantity from the vegetable. And she has told him that "She used to give the buyer some more quantity of one or two as per her habit."

There are many of his conditions which are mentioned in the above book and he is the real maternal grandfather of this book's compiler's grandfather Hazrat Zarad Ali.

Hazrat Qudsara who has said "One day I went toward in the direction of Medak and on the way I was stopped on the hills of Papnnapet village.

At Papannapet village in Medak, there was a Hindu dyer (Rang Raze), who used to offer Hazrath Cigar. To enjoy his company Hazrath developed the habit of smoking cigar

By chance, there was fallen my look on one dyer woman Rukna Bai. As per the blessing of the

saying of Hazrat my heart attached with Rukna Bai. And my condition began miserably. It was a matter of nature and day by day love was began increasing. There was become such condition that I used to live on the hills day time and during the night time, I used to stand before her door. All people have come to know my condition. And her husband who did not say anything to me. And her husband has given me a cigar. And from that day I was habituated of the cigar. And in this way, 6 months were passed away. And after six months Rukna Bai has died. I also went to the graveyard and I was there till the cremation of the corpse of Rukna Bai. Then I have returned back to Hyderabad and from there I was reached back to Kazipet. When the wife of the dyer Rukna Bai, died, Hazrat followed the lady's funeral and attended the cremation of the Hindu lady and expressed his sympathy for the bereaved family.

Mystical exercise and endeavours : There was the fire of worldly love and which was lit in the heart and it's such predominance that love of the reality which attracted toward him and explained as follows.

If you engage in the love of other
Then your Lord which will be near

In the Bhattupally hills his constant and rapt worship (Namaz), Invocation (Zikr), and meditation reached great heights and he was graced with celestial illumination (Tajalli-e-Ilahi) of the Merciful Allah. He was continuously encircled by the divine light, for 12 years, in which immersed himself and experienced the spiritual delight, so much that he rather lost his physical senses. There were found mostly demons who used to live there and Hazrat have removed them. Hazrat has performed inverted worship for many years there. Hazrat used to find always weeping there in love of Allah. Although his back was eaten by white ants and he could not feel the pain of the wounds. During this period as he had sat motionless (in Qaida) for a long period (i.e., 12 years) his thighs and shanks were stuck together. They started bleeding when he stood up. The scars of white ants' bite on his back were seen by his son Hazrat Syed Shah Sarwar Biabani (R.A) and several disciples. He spent that entire period in a state of intuition.

Hazrat who used to live much in the condition of frenzy and engrossment in those days. And once there was fallen fire on his knee from the cigar. And which was entered into his flesh. And Hazrat could not feel in this matter. In the day time, he used to visit the village. Once he has seen burning

fire and he has said that “This fire burns” and by saying this he has entered his hand in the fireplace. But there was no effect of pain on his hand by fire burning. It is said, once during meditation a piece of burning coal fell on his thigh, but he did not feel the burning sensation as he was completely immersed in meditation.

He was engaged in the worship of Allah on the hills of Boda Gutta (Behind Kazipet railway station), in the middle of the water tank of Kot Cheru near one hill there. He used to say that when he will be used engaged near that hill than at that time on a nearby cliff where a genie (Jin) **large-bodied** used to come and ready to obey me.

In the village Kazipet, there is one hill at the last end of Bandam Cheru (tank) and where there was a wide jungle of the trees called Butia Frondesa (Plass) and where he has passed a long time in the fondness and affection of the love of Allah there.

He was graced with the Divine light. His son Hazrat Syed Shah Sarwar Biabani (R.A) said “Once I accompanied my father from Hanamkonda to Kazipet and at Bundum tank (behind Regional Engineering College, Warangal) and he said that he used to be engaged in the worship of Allah on the stone there. He has shown one tree called Butia Frondesa (Plass) and he has said he has seen

something on this tree and he hugged the tree and wept to say. This is the practice of the prophets of Allah and the first time Prophet Musa witnessed a glimpse of divine light (Tajall-e-Ilahi) on the holy mountain and next time on the holy tree during worship.

Hazrat Qudusara was said “On the second time on that stone witnessed a glimpse of divine light and he also witnessed a glimpse of divine light on the tree. And during the night he has prostrated four prostrations there. When there will be light (Tajall-e-Ilahi) of the personality of Allah and for which he will prostrate the second time. In this way, there will be four prostrations by him during the night and then there will be start morning time.” Hazrat Qudusara’s disciple called that stone as the cliff is called Kohitoor-e-Sani by his disciples.

This is a dignity of Hazrat that there will be a witnessing glimpse of divine light upon him continuously. Otherwise, the status of a holy person is that there will be a witness of glimpses of divine light for him once during his whole life period. He used to spend the entire night in four long Sajdas (prostration) inversely. On witnessing the light of Divine Essence (Noor-e-Zat-e-Ilahi) during one Sajda he used to perform another Sajda to show his gratefulness to Allah, in this way he used to perform four prostrations till the dawn.

And for others two times of excellence and distinction during the whole life period. And for this, he will be a frenzy in this matter. As Allah has rewarded the position of perfection to him and also a supreme and a position of saintliness. And so for this reason always and every time Allah enable him witnessing divine light.

Regarding the witnessing of glimpses of divine light, Hazrat spiritual master has said many more events than the above events which are much more in large number that so it could not be written those details for this reason.

Favour of Hazrat Shaik Abdul Quader Jilani R.A.

Hazrat Syed Shah Afzal Biabani Rahmatullah Alaih said: "When I was immersed in worship and invocation in the hills of Bhattupally village the chief Sufi-saint Hazrath Sheikh Abdul Al- Qadir Jeelani Gous-e-Aazam Dastageer Razi Allahu Taala Anhu, appeared and blessed me with sainthood . I got the opportunity of shouldering his palanquin (Palki)." With the kind blessings of Hazrat Sheikh Abdul Al-Qadir Jeelani (R.A.) he became a great Sufi-saint of the rank of Hazrat Abu Yazeed Bistami (R.A.), Hazrat Hazrat Shibli (R.A.), and Hazrat Junaid Baghdadi (R.A.) of his time.

He used to say that “ He has given his unclean shoulder support to the palanquin of Hazrat Shaikh Abdul Quader Jilani. Then after there was the nourishment of innermost without any source which was done by Hazrat Shaikh Abdul Quader Jilani.

When he has received favour of wealth of perpetual from Hazrat Shaikh Abdul Quader Jilani then he has the intention to give such benefits of his lights and blessing to the people of the time. So its continuation which was started and at that time Hanmakonda was declared as headquarter of the British army cantonment. The regiment was comprised of good persons from good family background. And among them, some were in demand of Allah.

Second Part

Favours available to the people of the time

Even though there were many persons of favours and disciples of Hazrat are there and among them some of the people who have obtained the position of distinction. These are such persons who due to their perfection who were obtained a degree of distinction and with a wealth of significance and so they were much benefited in this matter.

Our Hazrat said that in the hands of our spiritual master there were 20,000 persons pledged and were become disciples of him. There were approximately 20,000 who were have obtained felicity of the circle of disciples by eating sugar-candy which was touched by his lips.

It is to be known that there are two kinds of disciples. 1. One who takes just entry into the circle of disciples 2. The other wants to become a disciple to learn the way of realization of Allah.

From the sheikh there were two kinds of system of training of the disciples.

1. Training of the mystical exercise by the shaikh, by the way of mystical exercise, remembrance of

Allah, engagement, and endeavors of the soul for the way of realization Allah.

2. Training of the courage and in this method shaikh by his courage and attention and who take them on the aim which is required and in it there is not taken by them for mystical exercise and endeavours. And this is a special method of training.

It is the habit of nature that the perfection of innermost felicity could not be available without the source of the spiritual master and by reading the books of biographies and Sufism and mystic way. It is known that without the help of the perfect spiritual master there is no way to realization towards Allah. Only by reading the Quran and Hadith (sayings of the prophet), no person cannot become a perfect and holy person of Allah. Like that any person by reading only books of medicine who could not become a physician. Unless and until there will not get the experience of the physician for that person.

Due to favour of Hazrat Qudsara as well as guidance and by command and direction on the way of the demand of Allah for realization way towards Allah. And there are such persons are as follows.

While few of them have been blessed with sainthood by Hazrath Afzal Biabani (R.A.) directly. Viz Hazrath Mohammad Khan, Hazrath Shamsuddin Khan, Namdar Khan, Mirza Zulfan Baig, Mohibullah Khan, Bannay Miyan (Azam Khan of Aurangabad), Syed Akbar Rahim, Sarwar Shah, Abdunabi Shah and Syed Shah Sarwar Biabani, Sahibeen Rahmatullahim Ajmayeen.

1. MOHAMMAD KHAN SAHIB AND SHAMSHUDDIN KHAN SAHIB

Mohammad Khan was a military officer who lived for some time at Hanamkonda Cantonment. He was a very pious man and fond of Allah. He was very fond of the company of Sufi-saints. He believed that the association of Sufi-saints was a sure way of gaining the grace of Allah through which one could attain salvation. So, he visited a good number of Sufi saints at various places. He was in search of a perfect spiritual master (Shaik-e-Kamil).

One day, he approached a learned man in Hanamkonda to learn the Divan-e-Hafiz, a poetic

collection by Hafiz Sherazi. The learned man said that he was the right person to teach him the Holy Book. He further said Hazrat Syed Shah Afzal Biabani was an authority on it. So he advised Mohammad Khan to visit Hazrat Afzal Biabani.

Mohammad Khan visited Hazrat and humbly requested that he teach Divan-e-Hafiz. He kindly accepted his request and taught him not only the book of Divan-e-Hafiz but also the 'way of love with Allah' and how to seek his divine love.

When he was returned back to Hanmakonda from Kazipet,, there was pain in the heart of fondness. And Hazrat Namadar Khan, who has said, "At that time he was filling Bengal grams in the grain stock pot, and then Mohammed Khan Sahib addressed me, and he told me that "Brother Namdar I have seen one good place, so you also come there with me." I told him, "Brother, you see such a place. So forgive me in this matter. Now I am engaged in the filling of Bengal grams.". Then Mohammed Khan, who has joined my work, and he has said that you should come with me there.

Then Hazrat Mohammed Khan and Hazrat Namdar Sahib, both of them, visited Kazipet.

Namdar Sahib said, "On the way Mohammed Khan used to prostrate continuously in the direction of Kazipet.

Hazrat Namadar Khan said, "We both have reached Kazipet Shrine, then Mohammed Khan's brother sat before Hazrat there and began weeping. And Hazrat has asked me, Do you want a smoke pipe (hookah).? and I said, "Yes." And Hazrat has given me hookah (a smoke pipe) while filling with his holy hands, and I have a drink before him in unmannerly." Then we both have come back to the regiment area. Upon my return, I have asked Mohammed Khan that you did not talk with Hazrat. So he has recited one couplet, whose meaning and interpretation are as follows.

"That from the side of the mouth there is the improvement of full of manifestation and there is the effect of its pain upon the heart."

It was the habit of Mohammed Khan that "He used to weep before Hazrat always. There will be a continuous flow of tears from his eyes always. "

He was a true lover. He was a person of piety, ascetic, and as well as night worshipper.

At last, there was the effect of favour of Hazrat upon Khan Sahib. Hazrat in the beginning used to pass him by many trails. And he used to scold him. And prohibited him to come near him. Mohammad

Khan's heart overflowed with joy when he listened to Hazrat's teachings. As he was a true lover of Allah and he used to worship Allah day and night, Hazrat, blessed him with sainthood.

Thus he worshipped Allah for (12) long years continuously. He got delighted in worship. He was oblivious of this world. He never thought of his family and never returned to his house.

His family members and relatives thought that Khan Sahib became the victim of black magic, they wanted to get him back to their family. The responsibility of bringing back Khan Sahib was laid on his younger brother Shamsuddin Khan Sahib. Shamsuddin Khan Sahib met Hazrat. In his anger, he argued with him and has asked many questions about his brother in an indecent manner. Hazrat, without anger or ill feeling, simply asked Khan Sahib to look into the well nearby for the answer, As soon as he peeped into the well his condition changed. He tore off his clothes and ran to Bhattupally hills.

If there will be his look then he made that man mad

Thus Hazrat blessed him with sainthood. He was immersed in prayer and meditation for a period of two months. During the above period, he did not

have any food except spiritual food and did not drink anything. There were many demands from his relatives upon Hazrat in this matter especially his brothers-in-law who have given him much trouble in this matter that he should be called back from Bhatpally. Due to trouble with them, he has called him back from Bhatutpally.

Hazrat spiritual master who used to say that who used to live on the mountain in the engrossment condition and he will be witnessing a glimpse of divine lights and lights of Allah upon him there. So for this reason he did not require the need for the food of the world.

Khan Sahib used to say that one day he was seen Seetaphal (a kind of sweet pumpkin) fruit on the tree in ripe condition. On that side, there was the likeness of the soul in this matter. But there was my protection by the perfect shaikh. So then there came an idea that as per credence this food belongs to the world. So I thought that. In short on the 60th day came Khan Sahib said then he has heard on voice on the mountain in which it was called "Shamsuddin now come back." I was surprised that from where this call is coming there. And I thought I will not go to the village. Then heard again call "Shamsuddin now come back." And this call it seemed that of the Hazrat. Still,

there was hesitation for me to stand from there. Then I have heard the third call and with it, there was feeling of much hunger with me so for this reason I could not stay there. When he came down from the mountain then Hazrat was there along with my relatives who were come there to well come him back there on the way.

He has given instruction to cut his two months old head hairs and he has taken away the hairs of him with Hazrat. He used to live some time in engrossment and sometime in the condition of mystic initiation. And these two brothers who were become persons of supernatural habits and miracles.

Hazrat spiritual master who used to say that in those days Hazrat Khudsara's river of the love of Allah in which there was a strange type of passion and due to there were general favour and increase of the disciples which seem as such that even Hazrat may do not live in the habitation or his devotees and disciples.

So it happened one day that Hazrat Khudsara's mother who has to send a message to Mir Torab Ali

Sahib Tahsildar of Hanmakonda and who was the brother in law of Hazrat and as well as his disciple that “ You go in the regiment of Hanmakonda cantonment and inform Mohammed Khan and others that because coming of all you my son who is becoming in the uncontrol condition so, for this reason, they should not come to Kazipet. Otherwise, for it, there will be a question with all you in this matter with Allah.”

Hazrat's spiritual master said that “He was also going with his uncle to the regiment and even though I was at a younger age but I was remembered that Mohammed Khan was preparation bread at that time and with salt in the flour he was mixing also ashes in it.”

2.Hazrat Namdar Khan

On the above occasion, Hazrat Namdar Khan who was become his disciple and this Khan Sahib also got favour from Hazrat. And he has become a person of significance.

Khan Sahib said that “Once he was with Hazrat and he has seen that when he was reached on the Bandam tank in Kazipet village then at that time there was arrived one holy person there. And both

of them began playing a game of dagger for a long time. And nobody is not overwhelming on each other and both of them were in the naked condition. And there were is a loincloth of the Fakir persons. And after some time that holy person vanished away from there. And then Hazrat went toward his residence.

Khan Sahib said that he was asked with him on the way who was that holy person then he has told that “He was Hazrat Shah Bu Ali Qalandar.”

Namdar Khan said that “After becoming his disciple I have seen in the dream that I was in Madina along with Hazrat. And who was ahead of me and I was behind him there. The prophet told him that “My son Afzal we know that you have made him a disciple.” Hazrat by folding his hands told him that “I am yours and he is also yours.”

3.Mirza Zulfan Baig Sahib

He was also a true student. After duty of the regiment, he daily he used to come into service of Hazrat. And always he used to get his look of the favour. But Hazrat did not use to pay attention to him. One day he told him that “ There is no share

of favour for him. And I am in helpless.” But Mirza Sahib did not leave his edge of the shirt. And he used to come into his service on the daily basis. By chance, there were came orders of disbanding of the regiment from Hanmakonda cantonment. Mirza Sahib came into service of Hazrat and told him that “Now with the regiment, this slave will go so now pay his mercy upon him.” But Hazrat explained to him his helplessness in this matter. At last, the regiment started to leave from Hanmakonda and reach the first stopover at the Marikonda. Mirza Sahib came to Kazipet from Marikonda into service of Hazrat of his meeting of the saying God bye with him. And he caught his feet and began weeping very much. And took his footwear and put upon his eyes and began bitterly weeping. And he began lick of the footwears. And become unconscious. And such a condition of him is very difficult to describe in the writing. Then in such condition, he left from there by reading one couplet. And its meaning and interpretation are as follows.

“It is the story of the luck that there is sadness and away from the guide as Khizer who is in the water area and as the Alexandar is away from it.”

When Mirza Sahib went back while recitation of the above couplet and with his much loud and cry on the way and away from the presence of Hazrat. So for this reason Hazrat has paid mercy to him. And he has called him back into his service. He told

him that "You stay today. If Allah will not accept you then I will bury my head in the earth," Mirza Sahib was much happier for this reason. And he has stayed there for one night. And due to favour and attention of Hazrat, he has seen sight of Allah.

One look of favour oh Shah Khwaja Bande Nawaz
In which made a particle as sun and drop as the river

There were status and position of Hazrat Khudsara of whims and love and which will be available to the perfect holy persons of Allah.

After this there was the condition of Mirza Sahib was that he used brick instead of the pillow and in his house property, there was remained only one mat and one earthen pot. He has sold away armory of the horse for Rupees 1500 and out of which he has given Rupees 300 to his aunt and remaining Rupees of 1200 he has spent for the construction of the tomb on the grave of Hazrat in Kazipet.

4.Haji Mavlavi Hazrat Mohibullah Khan

This Hazrat was a student and disciple of Hazrat Shah Abdul Aziz Dehlavi. He was a learned person as well as a person of excellence. And a holy person and person of piety. In the demand of Allah, he has hidden inflammation with him.

When Hazrat Moulana has left the world then he has heard the fame of Hazrat Aqdas. And he has requested Namdar Khan to take him in the presence of Hazrat. Khan Sahib told him that he will show him away from some distance. Both of them came to Kazipet from the regiment area. Hazrat was not available at his residence. Upon asking it was known that he was available in the house of the weaver which was next to his house there. Upon going there it was seen that he was resting on the large stone mortar in the courtyard. And half body is on the mortar and half body is on the earth. Haji Mohibullah Khan Sahib was from Delhi and Namdar Khan Sahib, a servant in the army at Bolaram in Secunderabad, wished to join the circle of Hazrat Afzal Biabani (R.A.) as a disciple. When they went to his hut at Kazipet, they were informed that he was in the hut of a Hindu weaver (Padmashali) who was his immediate

neighbour and friend, when they found the great Sufi resting his head on a large stone mortar and sleeping on the ground. The eagerness of the Sufi-saint to live closer to the hearts of the people shows nothing except his willingness to share their joys and sorrows as members of one family and thus strengthen the integrated set of the society

That our king who likes the style of the Fakirs

There was such condition of Hazrat that he will find some time on engrossment and sometime in the condition of mystic initiation, sometime in the house, some time on the horseback, and some time on the stone and some time under the tree of the tamarind. There was much sincerity in him. When he will sit in the assembly then he will sit in a row of the foot-wears. And his way which was like the same. Generally, his dress was that he used to carry a blanket on his shoulder and wear sleepers in the feet, and wear thick sheets use as garments for the lower part of the body, and used cigar of Plass tree (butia frondesa).

Yes, when he will go to Hanmakonda for Friday prayer or for attending some function then he will wear white angarkha (narrow sleeved 'achkan' like coat with the double fold on one breast and single fold on the other and white turban because he was connected with service of Qazi (A Qadi (Arabic: قاضي, romanized: Qāḍī; also Qazi, cadi, kadi or kazi) is the magistrate or judge of a Sharia court, who also exercises extrajudicial functions, such as mediation, guardianship over orphans and minors, and supervision and auditing of public works.

In short Hazrat Namdar Khan has shown Mohibuallah Khan Hazrat from away and told that Hazrat Qudsara is there and who is your aim and goal who is sitting there. Haji Sahib who was sitting before him with much respect. When Hazrat was wake up and has asked him that "What you have seen in him and came there,? Why you have believed in the saying of a mad and insane person. It is better that you leave here." Haji Sahib stood silent from there and then he has left from there. After this Namdar Khan Sahib has asked him "How did you find our spiritual master.?" Haji Sahib told that "He has the chance to meet many thousand holy persons but he was found Hazrat strange from all others." Then afterward he used to go in the presence of Hazrat and Hazrat used to scold him always. And one day Hazrat told him that " Persons

used to defame me that I did not know the way of Allah in Islamic creed “La Ilha Illa Mohammed Rasul Allah.” Haji Sahib was not only Mulla (a Muslim trained in the doctrine and law of Islam; the head of a mosque.) But he was trained in the company of the holy persons. He himself was a person of the depth of feeling. By this saying of Hazrat so for this reason how his heart can be changed from him. When Hazrat asked him to go from him then he used to go to the Bandam tank when he will sit and weep for a long period of time. In this way, in lamentation, Haji Sahib has spent much time. He was a person of old age. The illness of love has spoiled and damaged his heart. One day it happened that when Hazrat has ignored and has reached his door. Then Haji Sahib could not control his condition. And his condition has become very worse. And without control upon him, he has fallen on the foot of the Hazrat in the door. And he was wept very much. So there was passion in the river of mercy. And Hazrat while standing there touch his tongue in his mouth. And with this, his body was light for this reason. This was his pledge. Haji Sahib was a learned person of knowledge of manifest and now he has become a person of excellence in quality.

When he has taken the lesson of destruction in the school

Then he has forgotten which he was learned by humility

Haji Sahib who used to be live in the condition of engrossment of light and by witnessing glimpses of divine light and such has become his condition that due to effect of light and radiance who used to become unconscious but in such condition of unconsciousness he used to take care of the regular prayers. When there will become the time of the prayer then he will come back in normal condition and perform the prayer on time. Hazrat used to like his habit very much. He used to say that "I found Mohibullah Khan unique in the religion of Ahl-Sunnah and this group. Even though there will be no punctuality of the prayers fully by Hazrat due to his condition of the engrossment but he used to praise very much the punctuality of the Mohibullah Khan for the performance of the prayers on the time. And but one time he has told that Mohibullah Khan is the bridegroom of his assembly."

In short due to favour of Hazrat Haji Sahib who become a holy person of Allah as well as a person of the miracles. It means witnessing glimpses of the divine light personality of Allah which will appear on the personality of the holy persons. So it is said by Allah to the holy prophet that

"Qul inna salati wa nusuki wa mahyaya wa mamati lillahi rabbil aalamin." Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah." It means my prayer, other things than prayer, all worship, life, and death in all of them I have an observation of reality. The meaning of "Al-salat maraj momen" which refer to in this matter.

5. Hazrat Banne Miya

He was trained by Hazrat. He has become a person of a miracle in a magnificent way. Once Hazrat told him " To come to my Banne and from that time he was become well known with this name. His original name is Mohammed Azam Khan. All members of his family who were become disciples of the Hazrat. In the last days of his life, he was lived in Aurangabad and his mausoleum is there.

6. Hazrat Syed Abdul Raheem Sahib

He used to live outside of the old bridge in the Kagaziguda locality in Hyderabad. He was among Hazrat's trained disciples and who was favoured by him.

7.Hazrat Sarwar Shah

In the Sufi chain of Naqshbandia, he is the caliph of Hazrat Qudsara (Hazrat Syed Shah Afzal Biabani). At his event, Hazrat Syed Shah Sarwar Biabani used to say that " I was invited with my uncle Mir Torab Ali who was Tahsildar Pakhal and when I was come back from there and in his conversation, Hazrat Qudsara (Hazrat Syed Shah Afzal Biabani) has told to me that "When his soul which was present on the tomb of Hazrat Bakhtiar Kaki in Delhi and then Hazrat Bakhtiar Kaki came out of the tomb and told me that "You also take pledge among my family chain and which will be a matter of pleasure for us. So as per the conversation of Hazrat Bakhtiar Kaki I have given him a caliphate in the family of Chistia. And this caliphate which is in the family of Chistia due to some major condition and which was reserved to them."

Hazrat Namdar Khan and Mirza Zulfan Baig

Hazrat Namdar Khan and Mirza Zulfan Baig both have to gain such entry in the habit of the Hazrat that they have got felicity of pressing of the foot of the Hazrat. These two persons used to press the foot of the Hazrat on the daily basis. The disciples of Aurangabad, Hingoli, Ambad, Alwal, etc., used to submit their request in the presence of the Hazrat by the source of these two persons. Its reason was that these two persons have a specialty with Hazrat. The graves of both of them are situated at the foot side of the tomb of Hazrat at one place.

In the beginning, the period when Shamsuddin who used to live in the love of Allah and for which he will be found in the condition of engrossment. Then above Khan's brother in law Mustajab Khan and his friend Moti Khan cavalry officer (Resaldar) who have made loud and cry very much.

So one day Hazrat was coming back from thereupon making disciple some person then at that time Moti Khan who met him on the way and talk with Hazrat in a indecent way. Moti Khan also said to him that "For military personnel who come to you if you make mad them then you will be

imprisoned.” He told him that “ What you will imprison me you save yourself from your imprisonment”. After that when Moti Khan went back to his native place then there were happened such events that he was imprisoned there. And also he has died in the prison. And his horse has died and his house was burnt down. Then he could not able to see the regiment in Hanmakonda again. And his son Akbar Khan who was in the 3rd regiment and he has remained without children. The stable of Mustajab Khan in Hanmakonda was burnt down. And there was severe pain in his stomach and he was able to get alert in this matter and visited Kazipet and regret much in the presence of the Hazrat.

Namdar Khan said, “One day who was pressing of the foot of the Hazrat and then there came thought about Moti Khan and suddenly he said Hazrat due to your curse Moti Khan was destroyed in such way?.” Hazrat Kudsara said “ Brother Namdar you know that when the prophet came to the world then he was prayed for the Muslim nation. And till his life, he was prayed for his nation. As well as when he was leaving the world then he also prayed for the Muslim nation. You can know that one who will curse the Muslim nation then what he will show his face to the prophet when he will die?. We will not curse in favour of

anybody but yes if anybody who will give trouble to us then the sense of honour of Allah will take revenge in this matter.”

Hazrat Qudsara who will use to address him as Namdar and Nawab. Hazrat Abdul Nabi Saheb's tomb is in Hanmakonda and who used to come in presence of Hazrat mostly. And he used to say mostly that Hazrat Qazi Sahib has sat him in Hanmakonda. When Hazrat Qudsara when visiting Hanmakonda if he sees away from him then he will be stood and say Salam to him and till the passing of the Hazrat from there he used to stand there.

Hazrat spiritual master used to say that to Hazrat Abdul Nabi Sahib it was available qutbiat (In Sufism, a Qutb is the perfect human being, al-Insān al-Kāmil ('The Universal Man'), who leads the saintly hierarchy. The Qutb is the Sufi spiritual leader that has a divine connection with God and passes knowledge on which makes him central to, or the axis of, Sufism, but he is unknown to the world.) of Warangal. When he will come to Hazrat then he will provide meals at that time and bid God bye to him.

And there was one more Majzub (one lost in divine meditation) Pir Mohammed Sahib who used

to live in Hanmakonda. And he also used to come in the presence of Hazrat mostly. Hazrat when he will visit Hanmakonda then in his return journey he used to accompany till the place of the hermitage of Heera Shah and say him Salam and go from there and this Majzub who was also a person of miracles. And Hazrat used to say that from him there was the arrangement of the work of town police headquarters.

Hazrat spiritual master who used to say that in the regiment there was the progress of Sama (ecstasy) assembly. There was the recitation of the ode of Hazrat Hafiz. Hazrat was moved to one side suddenly from his place in the assembly. And till the meeting, he was sitting in that place. After the end of the meeting, he was explained that why he did move to another place that there were arrived souls of Hazrat Saadi and Hazrat Hafiz. So, for this reason, he was moved to other places.

Noor Mohammed who was the disciple of Hazrat and he used to say that posts and letters which were received daily basis in his office in the name of title a saint of subcontinent India (Qutub-aqleem-e-Hind) and have seen that there was much quantity of letters and posts and for which

Hazrat used to read all and give instruction in this matter.

According to the spiritual master and his beloved son Hazrat Syed Shah Sarwar Biabani (R.A.), He was a saint of subcontinent India (Qutub-aqleem-e-Hind).

Roshan Jamadar has said that “Once he was in the presence of Hazrat and then Hazrat was taking rest. I was watched that his heart was engaged in the recitation of the Islamic creed.

Hazrat spiritual master said that one of his disciple who has seen in the dream and but he did not disclose his name that in one house there was the gathering of the holy persons. And that person also went and stood there. He began praising his spiritual master. And he began saying that his spiritual master is Ba-Yazid, Shibli, and Junaid Baghdadi of his time. Upon this, all holy persons have said that “You are saying right and there is no doubt in this matter. And there is such dignity of your spiritual master.”

Muzafar Khan cavalry officer who said that “Once some respectable persons from the regiment who were present in the service of Hazrat and they were telling about their aims and wishes. One person among them has said that “ We thank Allah for giving us service of such shrine in the last period of the world but there will be regret for us that there will be differences among Hazrat’s mother and Hazrat’s sister and wife.

Then Hazrat told that “This is the necessity of livelihood otherwise this matter will be not found in his family. And due to general essentiality. What is this and there will be an increase and much more in this matter. As there were happened such problems in the family of the prophet by the members of the family of Hazrat Mavia but there will be no benefit to them in this matter. Yes if any person comes to see and engage in consolation for me then there will be a benefit for him in this matter.”

During the life of the Hazrat Qudsara, (Hazrat Syed Shah Afzal Biabani R.A.) some persons of the regiment have asked Hazrat spiritual master (Hazrat Sarwar Biabani R.A.) not to allow him to Kazipet shrine. But that thing which was destined

thing for which there was prediction by Hazrat Qudsara in this matter.

3.The miracles of Hazrat Syed Shah Afzal Biabani R.A. during the life period

1.One time Hazrat Namdar Khan went in the presence of Hazrat to get his permission and say him God bye as well as to kiss his foot to get excellence before his travel to go Hingoli. There was a rainy season. He told him "Whether you go by wet in the rainwater and by such difficulties you go there." Namdar Khan told him that "My spiritual master we are soldiers by occupation and we do not care about sunlight and rainy water." He told him that " He did not like to his travel by wet in the rainwater and by difficulties." In short Namdar Khan by saying God bye to Hazrat he went to travel to Hingoli. Khan Sahib used to say that "On the way rain was started. There was rain was falling everywhere but there was no rain around me in the area of one yard. By chance one Brahman person was accompanied by me and he was moved with me by safe from the rainwater. He told me that you

are a big Devta (deity) and there is the water of the rain everywhere but we both are moving safely in this matter.” I have told him that “ Maha Raj (sir) perhaps you are a great person and we are moving safely due to your sake.” Whiling going we have sat at someplace. I have sat there and Brahman went to the bazaar and come back in the wet condition due to rainwater. Now that person was believed that the safety from the rainwater was due to the reason of Khan Sahib only. And he began saying, “Khan Sahib, this is your miracle.”

2. TREATMENT: Once Mirza Zulfan Baig (a disciple of Hazrat) went to North India. Unfortunately, his face, hands, and legs were affected by paralysis. Many doctors treated him, but it was beyond their treatment and his fate. Mirza felt discouraged. He wept days and nights, remembered Hazrat for his help, and slept. According to Mirza, when Mirza, has saw Hazrat in his dream, he narrated his condition. Hazrat did not say anything. When he requested him a third time for his help and blessings, Hazrat said, "Zulfan Baig, you have become healthy. Wake up, come and meet me." When he woke up, he was astonished to find himself in perfect health. There was no sign of any paralysis on his face or limbs. It was nothing but the blessing of Hazrat and the grace of Allah.

And there were no complaints from me. My brother in law who belonged Shia religion and he

was asked me how you have become well suddenly.? I told him, “There was some elixir with me. And by using it, I have become well.” But he did not believe in this matter.”

3. One day there was happened such an event upon him

He said, “There is no doubt your spiritual master, Qazi Sahib, is a great holy person. I have had a fever for nine months, and tonight I slept by requesting Hazrat in this matter. Hazrat came into my dream and told me, “From today onwards, your fever is over.” In the next morning, I was well due to his favor.”

When I came back from there, at that time my brother-in-law against his habit, accompanied me on my travel time up to two kose distance. And he has sent his respect very much in the presence of Hazrat. When I was going to Kazipet then Hazrat upon seeing me smiled.

4.Miraculous treatment: Mirza Abdullah Baig was suffering from Asthama, bronchitis, as the disease was very chronic, the doctors declared it as incurable. Then he approached Hazrat and requested to bless him and pray for his health. First

of all, Hazrat asked him to take treatment from a doctor. One day his condition became very serious. The Hazrat offered him a jug full of buttermilk and asked him to drink the entire buttermilk, saying that Allah will bless you with health. And from that day his condition improved and he became quite healthy by the grace of Allah. The disease did not relapse again and due to the kind mercy of Allah, he has returned back to his house.

5. One day Hazrat was invited in the regiment area and there was nightfall and for this reason and disciples have asked him to stay there. In the night at the time of 3.'O clock what they have seen that in his resting place all of his body parts found in the scattered condition. So there was thought that some persons of the opposition who has been martyred him there. So for this reason there was loud and cry in the regiment area. But soon he was seen in good condition.

6. Where there is his tomb now available where he has constructed one hut. And sometimes he used to go and sit there. One time there were present in his service many respectable persons. What they see that he has taken out word "alive" from his mouth and he was gone in prostration for a long period of time and then he has raised his head from prostration and he was praying for the welfare and peace of the Kingdom of Hyderabad. Khan Sahib said that "One person among his disciples who has the courage to ask with him the

reason of prostration against his habit in this matter but he has told him that “ You know that I have such mad habits with me.” But that person who knows well about such sayings of the Hazrat that he did not want to disclose in this matter. But that person has asked with him when he has the chance to know in this matter. And that person has entrusted the duty of the cigar filling and recitation of encomium in his service. So he has with his courage and daring in this matter. When there was much insist on him then Hazrat told him that he will tell him after the day of tomorrow. On the day of promise, he came off the Hazrat in the early morning. Hazrat told him “Still you have that matter in your heart.” He told him with whims that “Oh spiritual master you have to tell today otherwise he will not eat meals today.” Then Hazrat told him that “He will tell him at the 3rd part of the day.” He was reached at the house of Hazrat at the 3rd part of the day. Hazrat took him to the stone which was on the way to the village and told him that “You go from this way and find whether any person is coming from the city.” He went on the way for some distance but he could not find any person coming or going there. He thought that Hazrat did not want to say such a thing to him. He told him again “To go some more distance and find whether there one person is coming with the gun on his shoulder and on his head there is one bundle.” Then he went further

and he has seen in reality as per saying of the Hazrat that one person was coming thereby keeping his gun on his shoulder and one bundle on his head. And he has seen that man came in the presence of the Hazrat. And by this time that person came there. He has told him to ask for the latest news of Hyderabad. He told that "In the villa of Siraj Doula the army of the soldiers have entered there." He told after going off that person from there that "On that day there was no arrangement of the revolution by the Qutub of Hyderabad there so there was the arrangement of Hyderabad which was made by Hazrat Shaikh Abdul Quader Jilani R.A., and he came there and made arrangement there. I was also engaged in the prostration for the welfare and safety of the State of Hyderabad Kingdom.

(7). On the military forces of Bollaram when there was appointment Macanzie then has given order one year that in the month of Muharram there will be no person should come on the road by beating drums etc. and there will be no lifting of the banner. By chance some ordinary people who by taking banner and by beating drum who have passed from the bungalow of Macanzie and he has asked in spite of his prohibition order who are beating the drum and taking banner from his residence. He has asked to bring a drum before him and he has broken the drum and other things and he was also broken umbrella by his foot. And

he has scolded the gathering. When the gathering was returned back from there and they have told all things to the people in this matter. And for which people have thought it as an insult of Islam. There was the result in this matter that there were gathered 300 persons with sticks swords and knives and they have the intention to loot and gather guns and bullets and dynamite from barracks area. Then they will attack there and with this intention, they have reach barracks and they find there Zabit Khan who was on duty there and who was disciple of the Hazrat. And all people told him to keep away from there but he has told that "Sorry you know well that I am the son of Jagu Khan and my father and ancestors who did not keep away their faces from the swords. If I will leave this place then there will be a bad name to my father and ancestors. Even though you people are in large number but till I will not become into pieces I will not leave my duty". Upon hearing this all people left from there and went directly to the bungalow of Macanzie and they have broken lots of things in the bungalow. And cut the trees there. And they have beaten Macanzie very much and made him senseless and thought that he is dead and left from there. In such disturbance, madam fled away from there. And have informed the British resident in Hyderabad in this matter. And there was given order from residency to Bollaram army for seizing of the regiment in cantonment.

There was a rumor that as per religious matter there was a arise condition of the blow up the regimental area. The people of the regiment thought that dying by blowing of the cannons is against the dignity of belief of Islam. So why not fight and die in this matter. So in short they have also taken weapons with them and some persons who went away by riding on the horses from there. But there was thinking in this matter that unless and until there will be no start from the British army so there will be no reply from the side of the regiment of Bollaram.

During this time there was nightfall started. In the English army, there was started thinking in this matter that first there should be started from the regiment side. In that regiment, there were many of his horse riders, officers, and disciples and all of them have requested Mirza Zulfan Baig who has a closeness with Hazrat to pray at this time so there will be keep away this problem. Mirza Sahib used to say that he will pray in this matter with helplessness. And in such condition, he has slept. And he was seen in the dream that Hazrat has come to Bollarm and he has said that you live at this side and the problem is in that side and in between I will tighten the coverlet. Allah is Merciful and he will keep safety.

Mirza Sahib said that when he was waking up and he has given glad tidings that with help of Allah there will be no fear for all of us. In the short

period of time, the English army fled away from there in such condition that even they left the things of horses and riders there. They said reason in this matter that they have seen from every direction many thousands of Muslim army. And for this reason, due to worry, they fled from there. In such disturbance, some disciples have seen Hazrat standing in the corner of the garden of Macanzie with the naked sword while resting on the earth.

Mirza Sahib told that when he was visited Kazipet for some days on leave from regiment then Hazrat told himself that “ Mirza Sahib there was a good thing that Allah has turned the heart of the resident Davidson towards all of you.”

8. Once Hazrat told Namdar Khan that “His regiment is going to Ishaq Patnam whether you have the intention to go or not there.? Tell clearly in this matter.? Because the pen is in the hand.” Namdar Khan told “Whether Zabta Khan will go there.?” He told him that “He will go.” Namdar Khan told him that “He has come from India for Zabta Khan so he could not leave him. Now I could not leave his company.” Hazrat told him “You have an option in this matter.” After three months the regiment went to Ishaq Patnam and with the regiment, Namdar Khan and Zabit Khan both were went there.

9. One time Hazrat came from the city. Mirza Zulfan Baig stated that there were days of summer

and in the assembly, there were many respectable persons and scholars. The spiritual master told me for fanning and I am fanning there. In opposite of Hazrat one person who was sitting there and when I will turn the direction of the fan toward him then he used to prohibit me in this matter. When he has prohibited one or two times then Hazrat told him that "He also belongs to us so allow him to fan for you and there is no problem in this matter." Upon this, that holy person has become silent. Upon the end of the meeting, I have asked him who was that person then Hazrat told me that "He is Qutub of Hyderabad and he came to Kazipet to visit me."

10. Once in those days Hazrat who was going by walk to the house of Mohammed Vazir in Qutbi Guda on the invitation. And with him, there were many persons who were. On the way one an unknown person who met with us said Salam to us and shaken our hands and who has asked "Who was that Hazrat." The people told him that "He is among the perfect holy persons of Allah. And he is Qazi (judge) of the Warangal district." That person also accompanies us and behind us, he began the recitation of blessing (darud) on the holy prophet. Simultaneously Hazrat has paid attention to him and told him that "Genetleman I am not the holy person of Allah but a Satan so do not recite a blessing upon me." Then that person fell upon the

foot of the Hazrat and requested him to forgive him.

11) One day from Hyderabad he went to Alwal on the invitation of Raja Kalka Prasad who was the brother of Raja Chandu Lal. There was evening time and on his return from there. Hazrat Qudsara was in a palanquin and Hazrat's son spiritual master who was riding on the horse. The people were following him by walking along with him. Suddenly there was over the light in the torches. And Hazrat's all companions were stopped there. As there is the prohibition of convenience without light in the British cantonment limits. So there is required to move from there upon receiving of the oil. Hazrat told that "To bring his water bottle and to put water from it on the torches. And our Hazrat told us that the water will be working as oil in the torches." And torches began working. And by that light, we have reached the place of the residence. On the residence choristers who were present there. And Sama meeting (ecstasy) was started and torches were fixed in the courtyard and during the whole night, there was filled water from the water bottle of the Hazrat.

12) One Jogi (Hindu ascetic) used to engage much in the mystical exercises. Nawab Nasiruddin Dowla has called him in his residence. And gradually he was reached to Hanmakonda. And the big Hindu ascetics who used to press the foot of the Hindu Jogi. Some Muslim persons who were used to be

the desire to meet with him due to his mystical exercises. One day he came to see Hazrat's disciple Sarwar Shah. There was the intention of Sarwar Shah to overpower his inner upon him. He told him "If you desire any miracle to prove the reality of Islam to become Muslim then that miracle will be shown to you in this matter." He said that "If your spiritual master will be found in the Sadweshar temple which is locked there by his body then he will become Muslim." Sarwar Shah went in the presence of Hazrat Qudsara and requested him to fulfill the desire of the Hindu ascetic person. He told him that "There is no Islam in his fate." Sarwar Shah requested him to fulfill his argument in this matter. He said, "Yes very good." In short next day that Hindu ascetic went to the temple and sat thereby locking in his worship place and what he has seen that Hazrat by his body is sitting beside the idol.

For some time Hindu ascetic was seen Hazrat and when he looked at some other side then at that time Hazrat vanished from there. When Hindu ascetic met Sarwar Shah and he told him that "In real Hazrat was found in the temple. But he did not talk with me." Upon hearing this Hazrat told him that "He will make such excuse as there is no share of the Islamic religion in his life."

13) Haji Wali Mohammed was among the disciples of Hazrat. When he went for the Hajj pilgrimage to Makkah then approximately after two months

Hazrat told that our Haji's ship is in the storm and there was one disciple of Hazrat and whose name was Peeran who was there at that time. They have record day and date. When Haji Sahib come back from Hajj pilgrimage and he said all details of his travel and tour in the meeting and then at that time Hazrat Peeran checked the date of the storm and which was confirmed by the Haji Sahib.

14) Haji Sahib told that to hear more than this. When I went to Makkah where there is one holy person Qudratuallah who used to give me much respect. And who is the leader there and as well as he was a person of the resort of special and general persons. I told him one time that "Why he will give respect to me as I am a poor person." He told that "When I will see you then I can remember Qazi Sahib Warangal." I have told him that "How do you know him.?" Then he was smiled and said that he used to come here so there will be a meeting with him in Makkah.

15) Haji Wajid Ali Khan Tahsildar Haveli was among disciples of Hazrat and who is a person of pious and piety nature. One time he went to the Hajj pilgrimage and upon his return, he went to see Hazrat. And Hazrat told him that "You are having a good fate that you have Hajj Akbar this year." He told him

"Yes spiritual master there was Hajj Akbar this year really." Again Hazrat told him that "You have also met Hazrat Khizer." He asked him "Where I have

met with him.?" He told "When the caravan was going to Madina on the place where you were away from the caravan. And you were in condition of worry by missing the way. And when one bedouin has shown you the way and that person was Hazrat Khizer." He told that "In reality, such an event which has happened there."

16) Hazrat Namdar said that "One time from Hingoli or Amba which was the headquarter of his cantonment. And he has the intention to take leave and go into the presence of Hazrat in Kazipet. One person of the regiment used to say that "This time he will apply for a period of four months leave and he will accompany him on his journey to Kazipet. And he will live in the service of Hazrat there." So he has taken 4 months leave and accompanies me to Kazipet. And met with Hazrat in Kazipet. After some three or four days he was made the intention to return from Kazipet. I told him that "You came here on long leave and there was your intention to live here. So there is haste in this matter." He told me that "No allow him to go from here." Namdar Khan told that he was become worried very much. And he has taken permission by the Hazrat to leave from Kazipet. And Hazrat has given him permission to him. He left Kazipet even though there was the condition of drizzle but he did not care in this matter. When he has left from Kazipet. Namdar Khan said that in the night while pressing the foot of Hazrat I told him that " He

came here with big intention and then why he did return back so early from Kazipet". And he has replied that " Namdar whom we like that person come here. And live here. To whom we did not like then that person could not come here and live here."

17) Burhan Khan and Subhan Khan both brothers who were from Shah Jehanpur and who were very polite persons. And they were liked by the Hazrat very much. And their conversation will be heart touching. Some time Hazrat asked them to sit before him and hear their conversation in between them. And he will be happy to learn their talking among themselves. There will be a difference among their wives and which is not liked by the Hazrat. One day both of them have seen in a dream that there is silk thread on the hand of the Hazrat with the knot in it and which is opening by him. When they have wake up and have discussed among them about the dream. And from that day there was no more difference among them and they lived always with love.

18). Hazrat Namdar Sahib with love told Hazrat that " Have you called him from India. Hazrat told him that yes. You remember that when you will fill water from the well of the mosque of Mandura at night time. We used to live with you in the well. Namdar has much courage with him. And he asked him its proof. Then he told him all events of that place. And he told the steps of the well are such

and such type and in such number. And then you came to Bollaram and you have involved in such and such evil and due to worry, you began praying in the mosque of Bollaram. We are there at your right side and by saying amin there. Namdar Khan Sahib was surprised very much to hear all details and he was certified with all details.

19). Zabit Khan Sahib said that due to the event of the Moti Khan I used to think of Hazrat as a magician. And do not have belief in him. The people of the regiment generally were disciples of Hazrat Miya Jamaluddin before. One day I have told that holy person about Hazrat that he is a magician and one who goes in his company then he will become a mad person. Upon hearing this that holy person told him that “Brother Zabit do not say such that Hazrat Qazi Sahib is a perfect Sufi-saint (Kamil-va-Akmal vali Allah) and do not talk such unrespectable conversation about him that he is the holy person of Allah and he is a leader of all our persons.”

Miya Jamaluddin who was fellow disciple of Mir Nawab Sahib and who was the disciple of Hazrat Hussaini Badasha who was a resident of the old bridge. It is said that Hazrat Hussaini Badasha was Qutub of Hyderabad city. And he used to live in the house on the old bridge. Zabat Khan said that due to the saying of the Miya Jamaluddin he was taken

care in the future and began thinking of Hazrat Qudsara as the perfect holy person of Allah.

20). During the disbelief period of Zabit Khan, Namdar Khan Sahib mostly say to Hazrat to accept him in his slavery. Hazrat used to say to him that "You say this but he did not accept it." Namdar Khan has much love for Zabit Khan. He used to say in this matter to Hazrat continuously. One day he told him that "Hazrat Zabit Khan is a man and if you want then you can have your use on the tree and stones." Upon this, he said " Yes, bring sugar-candy and touched it with his lips and asked him "To send this and Zabit Khan will become his disciple." Zabet Khan was in India and sugar-candy was sent there. Zabit Khan was a person of cavalry officer and wealthy personality. He said that "One time he was sleeping in another part of his bungalow. In the dream, I have seen that there was coming heavy one hand towards him. I thought in the dream this is the open hand of Satan. And then I strike upon it with force by my hand and hand was fallen on the side of the bed and there was an irritation for this reason. Then I was waking up. Then sleep again and was seen in the dream one house big and decorated and in it, there was found one holy person of Allah and I asked with the people who is that holy person.? The people told him that "He is Hazrat Umar Bin Qattab R.A." I went to visit him and honoured to see him. Then he told me that "This dealing which will be done by

Hazrat Ali Murtuza R.A. So leave from here and see him.” After this Hazrat Ali Murtuza R.A. came there and visited and I was honoured to see him. He told me “To become a disciple.” After this, I was waking up from the dream. During this period I have received sugar-candy touched by the lips of the Hazrat. By all means, I have accepted it. And entered into his slavery.”

21). Mirza Zulfan Mirza told that Zabit Khan does not have children. Hazrat prayed for this matter. He said that “There are no children in his fate.” He told him that if Hazrat will pray then there will be no problem. Hazrat told that “There will be born men by men and which is the practice of the habit. If Fakir wants then there will be a birth boy by the wall.”

Mirza Sahib told that “One day Hazrat has shown him in dream tablet. He told me to see it. I by searching names reached the name of Zabit Khan where it was written childless. I understand that there is no intention of Hazrat in this matter. The holy persons of Allah have the revelation of reality from earth to the sky.”

Zabit Khan reached Kazipet from India in the love of Hazrat by leaving there 70,000 cash, gold value and many thousand property and bungalow. His properties were taken by his nephews. He has constructed one small house of the earth made and passed his life in it. This house is still found in

Kazipet and his grave is available at the foot side of the mausoleum of Hazrat.

22. Mavlavi Mohammed Shah Ali Sahib Muhajir Madina was a student and disciple of Hazrat Qudsara. He use to say that "For a long period of time he was in the presence of Hazrat for demand and favour of effect of his look. One day he was there from morning to evening time but Hazrat did not pay attention to me and with much disappointment come back to my house in Hanmakonda. There came thought that Hazrat used to pay only attention to foreign persons from India. We are living under his shadow in Hanmakonda but there is no attention towards us. Today I was in his presence but he did not talk to me. In such condition I was asleep. He came into my dream and he said why he is watching his looks." Mavlavi Sahib said that "He was seen that from his holy eyes there was discharge light from there and that lights were encircling upon me. There were many effects upon the heart. And temperament was become as intoxicated that till the morning I was involved in it. And heard Azan (prayer) call from Gadhi Mosque and eyes were opened. And there was the passion of magnetic upon me and I went to Kazipet and when I reached near Hazrat and he told me to look at the sky. I have seen that one blaze of light which began moving till as such that in it all earth, sky, Hazrat,

and I were engrossed in that light. And I have become unconscious.

In short, my center of consideration was gained by me due to Hazrat's attention and favour. 23. Namdar Khan Sahib said that " He was seen one dream in the regiment in Hanmakonda that one person who was calling him. I asked who are you.? It was said that "I am your intercessor." I have become silent. Then there was heard such call the second time. But I was silent. When there was morning then I went into the service of the spiritual master. And due to the event of the dream, I was much in a fearful condition." When I went before Hazrat Qudsara then he himself told me that "Namdar in the night the intercessor of the Muslims who came to your house. Where were you ? and why you did not come out of your house inform the reason for it?." Namdar Khan Sahib said that "Due to horror of the call he was in the condition of shivering and in the heart." I asked the answer from him in this matter. Then I told him that "Hazrat I was at the foot side of yours." Upon hearing this he said that "You are saying right." And he was embraced with my chest. This was status and *Fana-fi-Sheikh* position it means assimilation of Namdar Khan Sahib.

24. One time one person came from Baghdad who belonged to the sons of Hazrat Shaikh Abdul Quader Jilani and his name was Habib of Baghdadi and he came from Baghdad to meet the Hazrat in

Kazipet. Against his habit, Hazrat Qudsara talked with him for a long period of time in the Arabic language. And our Hazrat spiritual master who was also there. Hazrat Qudsara who has mentioned details of Baghdad. He told about the tomb, shrine building, and its directions in detail. Then he has asked him have you visited other places. He told him that “He has visited Ajmare and Gwalior.” Hazrat told him “The details of the buildings of Ajmare and Gwalior.” And he asked with him “Have seen the grave of Bijubawara in Gwalior.” Then he told that “In Gwalior the people have doubt that where there is located the grave of Bijubawara. Two different places are shown there.”



Mian Tansen's tomb in Gwalior

He told that “ At the foot side Hazrat Shah Mohammed Gwaliori in between two tamrind trees there is one grave and which is grave of the

Bijubawara.” Habib Sahib told that “Yes, one person has shown me that grave also.” After this Habib Sahib told him that “ Whether have you visited these places.” Hazrat told him that “ In the young age he was become a servant of the rich person and along with him he has visited these places.” Habib Sahib told him that “ You are himself landlord and what is a necessity for you to option of the employment with some other rich person.” Hazrat used to say that person who was traveling on the ship and he was heard his name by some person. And due to his fondness of visiting with him, he was visited Kazipet. Upon visiting with him he has become his devotee. Upon hearing all details he told to Hazrat that he is a holy person of Allah. And due to the dignity of saintliness, he was able to know all these details to him. He was pledged on his hands. On the day he became a disciple and that night he was obtained the status of significance by the favour of Allah. And the next day he went to some other place and which is not known.

25. One day Hazrat Qudsara went to the regimental area as per the desire of the disciples there. The people of the regiment who were becoming his disciples there. One Indian person who was there and who said that “He wants to become his disciple by his heart and willingness. To honour his pledge. But there is one request of this slave with you that there is one agreement

with my wife that we both will become a disciple of one spiritual master together. And nowadays my wife is in India. I found a complete and holy personality due to my good luck.” Hazrat said that “Allah is having divine power and your wife also will become a disciple.” He was satisfied by the saying of the Hazrat. And he got the excellence of devotion. Hazrat after making disciples on the way he said that “ You people stay here and I just come soon by cleaning after a natural evacuation.” On the way, he went to one compound area and come back soon from there. All people able to know that he was made disciple wife of that Indian person. After a long period of time when he went to India. And his wife told him that “There came here one holy person who said that “As there was the agreement of your husband with you so I came here to make you the disciple. I am a Qazi of Warangal. You become my disciple. So I have become his disciple.” The date of pledge and features and qualities of Hazrat she told to him and which were certified by him. And which he conforming with his date of the pledge.

26. There was one hut of leaves of a kind of palm was there for the disciples sitting and staying in Kazipet and which was selected by the disciples and which was damaged. There was the rainy season and there was much difficulty to sit the disciples in that hut. And there was wetness in the hut. In those days there was the continuance of the

rainfall for a period of 8 days. The disciples worried that what should be done in this matter?. There was no house even with Hazrat. If it will be repaired as there is the continuance of rainfall. All people have told Namdar Khan to request the Hazrat that there should be some time so that they can prepare another hut for them. He said that "There is the mercy of rainwater from Allah for his slaves. And for which should be stopped for your hut." Namdar Khan told that " We will make hut soon so it is required sometimes. There was some time from him" .And then he asked how much time is required for making the hut.? He told him that "It will be ready within 3 days if Allah wills." He told that "Yes go and start preparation." It is said that there was remained only clouds in the sky for 3 days. And there was no rainfall. We have made hut by together soon. And after that, the continuance of the rainfall was started again. There was such effect in his holy tongue that whatever he will say will be used to happen.

27. Nawab Faiz Mohammed Khan and Nawab Ahmed Ali Khan father and son who were respectable persons of Hyderabad. They were entered into some problem. And were under misfortune and under the royal punishment. Lands and posts were seized by the government. And for a long period of time, he was in worry and trouble condition in Hyderabad. At last, decided to go to migrate to an Arabian country. During these

troublesome days, his ears were heard the name of Hazrat Qudsara. These two persons came to Kazipet on their horses. And were met by Hazrat. Hazrat did not ask anything with both of them. They stayed in the house of the Umidwar Ali Khan. Daily they used to meet Hazrat and in this way, some period of time was passed away. One day Hazrat has asked them "Why did they have come here." They said "They have the intention to migrate to an Arabian country. Upon hearing your name and fame we have come to your house of the excellence and we are in need of your supplication." Then there were passed away eight years. One day their one-horse become ill and was given treatment to the horse but there was no benefit in this matter. When Hazrat was informed of this matter and he also advised for the treatment of the horse. The condition of the horse has become worse. Ahmed Ali Khan told one man does not inform Hazrat and sacrifice the horse. Because there is no hope of the life of the horse. That man went with a knife to sacrifice the horse. By that time Hazrat came from his house and asked with Nawab Sahib where your man has gone.? He told him "Oh spiritual master that person went somewhere." He told him "To call him back whether he will sacrifice the horse?." He thought that he himself was sent the man for sacrifice so if the horse will be sacrificed then this matter will be not liked by the Hazrat. So he was

said that spiritual master as the condition of the horse has become worse whether it may become impure so for this reason, it is good that it will be the sacrifice. Hazrat said him that "Oh gentleman in spite of our restriction you have sent one person for the sacrifice of the horse." He stood from there along with Khan Sahib and other persons went the place of the horse. And they have seen that person has put the knife on the neck of the horse. Hazrat told that "Lift the knife then the horse will be stood. Due to the effect of Hazrat horse stood immediately. Ahmed Ali Khan and others told him that "In the nose and mouth of the horse there is earth. He told him to give water to the horse in any pot. Water was brought into the pot and was put before the horse. The horse was drinking water so for this reason there was came out earth particles from his mouth and nose side. He has brought fodder and put it before him and the horse began eating fodder. Hazrat fondling the horseback and he said this horse will be good. And Nawab Nasir Dowla Bhadur will praise this horse. After some days one messenger from the area of Raja Shambu Prasad came to Kazipet and brought order in the name of Nawab Ali Khan that there is the order of Raja Sahib that Ahmed Ali Khan should be present. He left from Hazrat and at the time of presence he was on that horse. When he went to say Salam then Nawab Nasir Doula then he said how good this horse is?., and in this matter, this saying of the

Hazrat has become right. And Nawab Nasir Dowla Bahadur has released all titles and property of Nawab Ahmed Ali Khan.

28.EFFECTIVE PRAYER: Once the Warangal district was severely affected by drought. There was no water for irrigation and even for drinking purposes. Ali Hussain and some disciples approached Hazrat Afzal Biabani (R.A.) to pray Allah to bless them with sufficient rains. First of all, he refused to do so. After repeated requests, he along with his disciples went to the Laal tank situated near Kazipet village. Which was empty and dry. After doing Vuzu (ablution) he sat in the middle of the tank, offered Namaz, and prayed for the rains by prostrating Sajda. The people observed that clouds were formed over the sky and within a few minutes it started raining heavily, streams began to flow and the tanks were full. Hazrat and his disciples returned to their homes fully soaked in the rainwater, farmers were very happy. His prayer never went unanswered.

"Lo! My lord is indeed".

(Al-Qur'an-Ibrahim-39).

One year there was a scarcity of rainfall. And water in the well dried up. The people were worried. Ali Hussain and some disciples went into the presence and they said spiritual master pray Allah for the rainfall of mercy for the slaves. First, he was excused in this matter. Then he due to insisting he went to Lal tank along with the

disciples. The water tank was dried up. He was sat on one stone in the center of the water tank and he has done ablution. And has prayed two rakats superagatory prayers there. Then he went into prostration. All people have seen that after some time clouds have come there. And the rainfall began. We were away from Hazrat. There was heavy rainfall in a short period of time and big streams began flowing and water began coming into the water tank. But Hazrat was in the condition of engrossment. We thought if there will be come water more in the water tank then there will be difficult for Hazrat to come out from there. One person has done courage to pick up Hazrat from there so for this reason he was open his eyes and while becoming wet Hazrat come back to the house along with other persons.

29. On the house of the Hazrat mostly found disciples and devotees who used to reside there. One day one person told that "If there will be pickle at that time then it will be good. After 2 or 3 days all were eating meals then Hazrat told that "Wait there is coming present from some holy person." After some time one person came there with one labour and who was carrying on his person came there by putting pickle pot on the head of the forced labour. It was known that pickle was sent by Jamaluddin from Hyderabad. It was known that

when there was discussion of pickle in Kazipet then at that day the above person told in his assembly that “We have to send pickle to Kazipet.”

30. Mir Rahmat Ali cavalry officer of the regiment. One time he came from Bollaram to Kazipet on leave. In the morning and evening, he used to present in the service of Hazrat. One day he went to the regiment in Hanmakonda. Where he has met one an English officer. And he has asked with him when did his leave ended. Rahmat Ali told him that “He did not know” and he has shown him a leave letter which was written in the English language. He has seen the letter and told him that today leave is ended and if you will not report then you will be out of the service. Upon hearing this he was worried and in sad condition, he came back to Kazipet. Hazrat has asked him “Mir Sahib who you are sad”?. He said “Oh spiritual master I went to Hanmakonda regiment and met an English officer who said by seeing my leave permission paper that if it will not report duty by tomorrow then I will be out of the service.” He told him “Do not worry Allah has empowered to take you back by tomorrow.” He told him “To have meals and etc.” In short, he was free from all his works. Then there was evening and Hazrat has taken him to say God bye at the end of the village. And at one place he has tied cloth of the stripe on his eyes. And he said do not open your cloth stripe and walk by side by side and to go Bollarm. Hazrat went from there and I went

toward Bollaram. My consciousness was in such confusion that I could not able to know the speed of my walk. I do not know how I have walked thought out the night. When the morning time comes I have heard loud of parade and troopers. Upon hearing such voices I have opened my eyes. And joined duty. When I have told this event to fellow disciples then all were happy much by hearing Hazrat's miracle in this matter.

31.Bakash Allah Baig was among special disciples of the Hazrat and he was the real brother in law of Nawab Afzal Mulk Bhadur. One day he told him that this humble servant does not have a boy except a girl. Spiritual master kindly opens your lips in this matter. He was silent for some time then he told that yes you will have a boy but name him Ghulam Hussain. In this way, there was a born boy to him and he named him Ghulam Hussain.

32.Mavlavi Syed Mohiddin Badshah and his wife was the daughter of sister in law of Hazrat. She has two daughters and but did not have a son. One day she has called Hazrat who was the cousin of her to Urs Jagir village and she requested for her wish much in this matter with the helpless and stranded condition that there should be born one boy to me so that there will be a success among the fellow persons. And spiritual master told to Khudsara in the same way so he told him to send charm to her. And told him to remind him after 4 months. Hazrat

told that he has remained him after four months. And he said he was able to know before. By the grace of Allah to that woman, three boys were born one after another. And her second son Nawab Ahmed Yar Jung Bahadur and her third son is Abdul Ali who was a landlord.

33. EFFECTIVE PRAYERS FOR CHILD: On the invitation of his disciple, one day Hazrat attended a function at Mustayeedpura, in Hyderabad. In that function some persons under-went rite of initiation (Bai'at) and became his disciples. A disciple's wife who was childless requested him to pray to Allah to bless her with a child. Hazrat prophesied that she had no children in her fate. The entire family members became heartbroken and began weeping and they fell on his feet and requested him many times. He pitied and assured that they would be blessed with a child with a condition that the child should be named after him whether it be a male or female. Accordingly, they were blessed with a female child named her "Afzal Bee". Hazrat was so kind-hearted that whoever approached him seeking his blessings was never disappointed.

34. There was the effect of Jinn on the disciple of the regiment. And who used to give different kinds of troubles to that person. There was done treatment of effect of the Jinn but there was no effect at all. At last, he came to Kazipet by applying leave and he told all details of the

troubles of the Jinns to Hazrat. In spite of the higher status and dignity of the Hazrat, that person uses to scolded the Jinn mostly before him. One day he was sleeping on his bed and that Jinn who was taken him from there and hang him. All people have seen that he was hanging in the air. There was one well near the house of the Hazrat and it was near that place the Jinn should throw him in the well. All people who were watching told Hazrat that Jinn is putting him in the well. Hazrat has paid attention to that matter and Jinn put him near the well. After some time he came back in the condition of the consciousness and he told "Oh spiritual master the Jinn is making such condition before you and when did you have mercy in this matter." He has replied to him that "Yes from now onwards he will not come near to you." There was such effect of the saying of Hazrat that Jinn did not come near again of him from that day.

Hazrat Qudsara told to spiritual master that when I have entered the house Jinn came before me and he has put on his turban and told me that "There is much benefit from that person you do not separate me from him." I told him that "He came to my house with hope and his return without aim from there for which I did not like it. So you did not go near him in the future."

35. Hazrat's brother in law who was very sad upon the death of his wife. He has much love for his

wife. Mir Sahib who used to live in Hanmakonda. One day by paying attention to Qudsara he has prayed for the salvation of his wife. He said "There is famous his fame in this matter and if he will be seen his wife in the condition of salvation in the dream then there will be satisfaction for him."

Hazrat Qudsare who was living in those days. Mir Sahib has seen the dream that night that he was coming to Kazipet to kiss his foot. He was reached at the house of Himmat Singh. What he has seen that Hazrat is coming in the cart. And with Hazrat, there was another person who was sitting in the cart. Mir Sahib said that "When I have seen Hazrat then he was said Salam to him. He has asked him " Where you are going?." I told him that "He was coming to see you".He told, "Yes come on and sit in the cart."I have sat in the cart."The cart by running on a big sand dune and which was level and wide. And running from there we have reached another sand dune. In this way, the cart ran on different sand dunes. There was one house in which Hazrat was entered. I also entered the house along with him. As per the order of Qudsara I began visiting the house by walking. In which one door was opened. And on the other side of it and there was one another house. I have seen from that door that there was be made a mess of the women there. In those women, I have seen my wife. I have called her name then she came near to

me and she has asked how did he come there.? I have told her that “He came with Hazrat. I have asked her how are you here.?. She told that “Allah has kept her with the heavenly women. And she is in good comfort. Now you go from here as women of the veil are coming before you. Due to your obedience, Allah has given me such position.” By that time I was waking up from the dream. In the morning about the dream, I have told to Mavlavi Abdullah Sahib who was a famous learned person of Hanmakonda. Mavlavi Sahib told that “Harat Qazi Sahib is a perfect holy person and who was shown you heaven and your wife in heavenly abode.”

36.Mohammaed Ali Baig trooper who was among the disciple of the Hazrat. He was an armored soldier of one horse. He went in the presence of Hazrat on leave. He stayed many days there in Kazipet and his leave was over. There were differences between him and his concerned officer. He was dismissed due to his absence on the duty. There was auctioned armory of his horse and the amount was sent to him Kazipet by way transfer of hundi. He said that he was worried about his livelihood in his future life. I have asked permission from Hazrat and he told me that you are dismissed from your duty so what is there use of going there and to leave from here after one week. After living for one week then he was taken permission from the Hazrat and left Kazipet. When I have reached

Bollaram then all my friends, knowing persons and persons of the community were sad in this matter. And unnecessarily due to mistake of absence in duty he was removed from duty. By chance one big officer from the regiment passed from there. By seeing many of the people he asked why there is such a gathering of the people.? The people told him that "This is old trooper due to mistake of absence from the duty he was removed from the service by such and such officer and his horse was auctioned". That person told him "To see him in his bungalow by next day morning." He said that "When he was reached to bungalow then that officer was written order to give back horse to him. And issued order for joining the duty. So I have joined duty. And due to sake of the Harzat I am now armourer keepers of 8 horses.

37. Malavi Ghulam Hussain who was among disciples of Hazrat and respectable persons of Hyderabad and he came to Kazipet. And once he told Hazrat that " He want to construct house for him." And from which there will be comfort to his family members and servants. He told as we are poor so thatch houses are enough. He has laid foundation of the wall and started construction of the wall. When it was raised the wall upto 3 yards but in the night it was fallen down suddenly. He was constructed second time but it was also fallen down. At that time he thought that he was not taken Hazrat's permission by even by clarification

in this matter. Perhaps there is no willingness of the Hazrat in this matter. Then he went into presence of Hazrat with much humility and modesty he has told that "He has started this work for the felicity of the both worlds. To accord the permission in this matter. And without Hazrat's willingness and permission this work can not be completed." At last Hazrat has given him permission of the construction of the house and residence was ready. That person who land lord and Jamadar (officer) of the organization. He has stayed in Kazipet for a long period of time. The wife of Jamadar Sahib who was pregnant and all days were completed. One day pain of delivery was started. He has sent his servant in the presence of Hazrat for amulet. There was night time and Hazrat was sleeping in his house. Mirza Zulfan Baig was pressing his foot. Hazrat Qudsara asked him Mirza brother what is there.?. He told him that there is came maidservant from Jamadar Sahib as there is pain of delivery for his wife. There was hesitation from his side. Annima who was present there at that time. And she thought Hazrat was sleep again so she told in loud voice whether Hazrat is sleeping.? The maidservant is waiting for answer. He told in that condition by seeing Mirza Sahib told "It is to be know that Ghulam Hussain now who has a pious son in law." And after that maidservant went away from there. And till her return girl was already born there. This woman is mother of Nawab Rafat Yar

Jung and Nawab Nizamat Jung Bhadur. Their good luck is well known as crystal clear.

38 One day from Zafargadh's Qateeb (public speaker) came come in the presence and he said " Oh spiritual master there are many kinds of problems and difficulties which are fallen upon me. Poverty and problems and also all elder and younger members of the family are ill in different kinds of diseases. Now there is requested help and attention of the spiritual master." After silence of sometime Hazrat told him that "In your old house you have stopped worship of Narsu (Hindu diesty).So he is harming you. He told that "When there was connection with your court then we have left over it." He told " Yes, do this that where there was done worship for him from that place take out all things and throw away. And keep there 11 cowries (this used as coin in olden days) by saying Bis Millah (In the name of Allah) in the name Hazrat Ghouse Azam R.A. And you will be free from such evil. Qatib Sahib was done as above and by grace of Allah then he was free from all difficulties of the poverty and illness as well as problems.

39.Hazrat spiritual master said that one time Hazrat Qudsara who went on the Bandam water tank. The fishermen who were fishing there. There were other persons found who were roasting the fish and eating there.As I was at younger age and I was included among them. By that time somebody

told me that your dog left from there by removing its chain. When I have seen the running dog due to my younger age I was worried in this matter. That dog was given to me by an English man as gift and which was good kind of dog. Hazrat Qudsara while seeing me in worry condition told me that do not worry by going of the dog. Eat with others and but there was my thinking about the dog. In short after free from there when we have reached back to house. At the time of sunset what I have seen that by open door the dog himself coming automatically into the house.

40. Mr. Namdar Sahib said that when our regiment which was posted in Marathwada on the duty for security of Ramna. Some troopers and officers who were sent to long distance place. And in which I was also there. The place of Ramna was in desolate jungle. There were tang and mosquitos were very much. So there was much difficulty for this. One day by paying attention toward Hazrat Qudsara with much humility and modesty, I requested for transfer to cantonment from there. Hazrat was seen in dream and he said why did you worry on such and such date trooper in charge will arrive there. And you will come back to cantonment. When I was wake up then I have told my colleagues that on such and such date in-charge troopers will join here. And we will move to the contonment. The friends laugh and told that this is not Mughal area. In short on the particular day I

went outside of the area of the camp house and after some time I have seen flags with spears from far side. When they reached near when I have asked with them they said that "They have come there to replace all of you. And you all will go to cantonment area."

41. One time Fakir person from Nagore came to Kazipet for tourism and travelling. And among them one Shah Sahib was become severally ill. Due to severity of illness in disappointment he has requested with Shah Sahib for his recovery. And at the same time he went into prostration and prayed. And by grace of Allah Shah Sahib was recovered his health and on the second day he went to his place.

42. There was one friend of Namdar Sahib and who dear to him. And who was suffering fever for 9 months period. And he has requested with Khan Sahib to infrom with Hazrat spiritual master. Khan Sahib requested with much humility and modesty and for which Hazrat has approved it. On that night Namdar Khan Sahib has seen evil in Alwal in a dream. And its face was very dangerous. And he said that as per the saying of the Qazi Sahib I came to see you and act as per your saying. Khan Sahib told him "You do not go to my friend and you can go any where". On that day the fever of his friend was recovered. When Khan came to Kazipet and he told the story to Hazrat. Hazrat told him that "If you

have kept the fever under your control at that time then it will live till now under your obedience." The fever in the shape of the model came in the dream of Khan Sahib.

43. Shaikh Ali Ahmed was a resident of Parkal taluk. And there was the discharge of the blood from his body due to the dysentery illness. There was done cure for him in Mathwada. But there was no cure at all to him there. For this, he was suffered very much. Due to miracles of manifest and outside usages, he has arrived in Kazipet. And he has stayed in Kazipet. He daily used to come in the presence of the Hazrat and request him for recovery of the disease. And in this way many days were passed away. One day Hazrat told him that you do not say to him on a regular daily basis and when he will like he will do something in this matter. There was such his condition that due to old dysentery he was become weak and in the worse condition. As there was an order not to say anything so he could not say anything. One day in the helpless condition he was there in the corner of the drawing-room. There was much weakness to him. Upon seeing this Hazrat told him " Ahmed Ali come here. And he began pouring water by his water bottle and asked him to drink. Ahmed Ali Sahib said that he began drinking water by his hands. In spite of full of my stomach, Hazrat has poured much water on my hands and I have a drink full of my stomach. Hazrat told me that from today

onward your illness is over. And by the grace of Allah the complaint of illness which was over for me."

44. One day there was a discussion in the assembly of Hazrat about when there was harm to Qutub of Delhi from rich people of Delhi. Qutub Sahib said he is devoid of senses. And he said, "We call our lame person." So in a few days, Sultan Taimur Lang, who attacked Delhi, occupied Delhi. Upon hearing this, Hazrat Qudsara smiled and said, "We will also call our lame person." So people were waiting that what will be its effect. After some days, one lame person has arrived in Kazipet. And he has become his disciple, and for a long period of time he was in service of the facility in Hazrat, in Kazipet. Also, he was in service at the mausoleum of the Hazrat Qudsara in Kazipet upon his death.

45. Some Arabs who belonged to the collection staff of a revenue contractor went to the Wada area of the Kazipet village to catch hold of a forced labour (Begar) to carry some luggage to Madikonda, about four kilometers from Kazipet village. The scheduled caste people were well aware of the cruel behaviour of the collection staff, they disappeared from the scene. Only Hazrat Afzal Biabani (R.A.) remained to squat there in identical costumes, capcha, lungi, a blanket on the body, and a stick in hand. The Arab had no hesitation to ask him to carry the head load to Madikonda. He

unhesitatingly complied. The person walking behind him observed that the luggage was floating in the air about a foot above his head. They astonished at this miracle and fell on his feet, and begged for his mercy. They also promised that they would not engage any scheduled caste brother as forced labour in the future. They became his disciples.

46. There is the statement of the Mohammed Reda Baig Jamadar Brailvi that "One day he was coming to Kazipet from Alwal on leave on the way at henna hedge there was find one tiger and his tigress and his cub and in this way three tigers were sleeping there. With me, there were five troopers and one camel with me. My horse which was in my used which was costly for Rupees 3,000. Upon seeing the tiger I was stopped my horse. While shivering and fearing I was paid attention to Hazrat Qudsara and by that time tiger went toward the jungle side. My attention was toward Hazra Qudsara and then cub and tigress went also toward the jngle area. I have turned back and seen that there were no troopers behind me as they were separated from me. And they come back there and met with me. I have reached to Kazipet. And I have told all details of the story to Hazrat Qudsara.

47. One time Hazrat Qudsara when he has gone toward evacuation for the natural call. And Namdar khan was with him. With Khan Saheb, Hazrat

Qudsara told him that "Whether he can search him as he is hiding there." He told him that "Yes spiritual master he can find him." Hazrat made a circle on the earth and ask him to sit inside of it there. Hazrat went at the backside of Plass (butia fron Desa) trees. And after some time he came from there in the shape of the tiger. Khan Saheb began fearing by seeing the tiger. Then that tiger went to the same side from which he came. And Hazrat came there with a holding water jug in his hand.

48.Haji Mohibulla Khan and Namdar Khan Saheb both after the end of the duty in Hanmakonda cantonment used to visit Kazipet during the night time. They used to come to visit Kazipet on walking. Some time from side of the Hazrat reaches two white horses to their houses. But they did not ride on the horses due to respect only. There were find two torches in the hanging position before the horses. And it will not be seen the persons holding the torches. And it is not known who has brought the horses there. These persons and before them two horses and before horses there will find two torches. And in this way they reach Kazipet.

It is said that these two natural horses and torches are found there by miracles of the Hazrat.

49. One day there was a discussion in the assembly of the Hazrat Qudsara that in heaven with other graces there will find fish Kababs (a dish of pieces of meat, fish, or vegetables roasted or grilled on a skewer or spit.) there. Namdar Khan has asked Hazrat how will be such Kababs?. Hazrat told him "Yes, we will provide Kabab for your tasting." In a short time, he has placed one platter of fish Kababs before him. And he said these are such fish Kababs which will be rewarded in heaven to the Muslims.

Khan Sahib said that "He was found the taste of such excellence of heavenly fish Kababs and he said that he cannot explain such taste and the world's any grace which could not be compared with fish Kababs of the heaven.

50. One time Mirza Zulfan Baig has sent the following couplet from Aurangabad cantonment.

There will be my head on your foot and I die
The death is sure so fulfill my wish by this way

Hazrat has sent the reply and given message as follows.

There will be my head on your leg and I die
Death is sure to fulfill my wish in this way.

After some days Mirza Sahib has seen a dream in Aurangabad that Hazrat came there and have slept by putting his head on his leg and soon there was become his condition worse. He was said to all persons who were present there "That this is last of Hazrat. You all people recite the Islamic creed." And the people began reciting the Islamic creed. And by that time soul of the Hazrat left from his body. At that time there was one flower of jasmine in his holy hand. And after that, he said "Hazrat told him that "Mirza Sahib our soul left as such that there was no cause sadness to plant or any damage to the flower in this matter."

Hazrat Qudsara has written the letter to Mirza Sahib in such a way and the same thing which was prevailed upon him.

51.The second event was that after some days Mirza Sahib has seen in a dream in this way that he was in Kazipet and he was present on any grave and he thought that this is grave of Hazrat spiritual master. And the grave is not permanent. By this time grave was broken. And some person who said that Hazrat is calling you. Mirza Sahib said that he was entered into the grave. Hazrat was sleeping on the bed on the carpet of Akot brand. Hazrat told

me that “Mirza Sahib Allah has rewarded me this house you go into it and see the house. I went inside the house and seen it. What I should mention the description of that house. And it was the higher level house in the heavenly abode. I have told him that “Spiritual master the house is superior as per your higher level of the status and dignity which was rewarded by Allah. This is also the second manifest as per his letter.

52. One time Hazrat Qudsara who was standing in Kanyar Tiparla and he told to Namadar Khan Sahib that see it is the house of Didar Khauda Jamal Khan and make his house like this. Namdar Khan said that the house was like a tomb shape. And there are arches before it. There was thought with Namdar Khan that how he will prepare such house.? After the demise of Hazrat, Namdar Khan Saheb has constructed such a design of the tomb as he was seen by him in his dream.

Khan Sahib used to say that there was no thin lime on the upper side of the tomb and he was in doubt that whether there will be whitewashing of lime was there or not during his time. And it has happened like that during the life Khan Saheb there was not done whitewashing of thin lime upon the upper side of the tomb. Till today it was not done. It is not known in whose fate this felicity it will be there.

53. Hazrat Syed Ghulam Dawud who son of the Hazrat Qudsara and when he has died and at that time his corpse was put in the grave and it was seen that his face was toward the eastern direction. Mohammed Lutafallah Saheb a district police inspector told him "Whether the mouth of the son of Qazi Saheb should not be toward the Qibla direction.? Upon hearing this Hazrat was entered into the grave and he was prayed "Oh Allah I am happy with him so You too be happy with him." And with his head was turned automatically in the direction of the Qibla.

54. Namdar Khan said that "One day Hazrat told him "You accompany with me. When we have reached near trees of one kind of palm. Namdar we are praying whether did you afraid or not.? No, Hazrat he did not afraid. Hazrat has drawn a line of the circle around me and he has asked me to sit inside of it. And do not come out the side of it. Hazrat after ablution has performed Eisa prayer there. I was watching that when Hazrat goes in the prostration then the trees of palm type which will sleep on the earth. There was fear upon me by seeing this event. And in this way, Hazrat has completed the prayer. And Hazrat comes back to his house and I also come along with him.

55. One day Hazrat was in the house and he was shown a miracle by taking out his soul from the body. The soul which was sitting before Hazrat was

similar to Hazrat. There was the only difference that there was a mark on the nose of Hazrat which was not on the holy soul. The people have asked who is this.? And Hazrat told that he is also a slave of Allah. By this time soul stood from there and began moving from there. The people went back side of the soul and then that soul went backside of the wall and from there it has vanished away from there.

There are many kinds of souls and one kind is Sailani and during the time of sleep it will left from the body and go on tour and traveling.

56.Mirza Zulfan Baig Sahib applied for leave and went to Kazipet. When there came meals from inside of the house of the Hazrat but he did not eat meals. As his fellow disciple Umeed Ali who was going hunting. Mirza Sahib did not eat food for the waiting for him. By this time Hazrat Qudsara came outside of his house and he said "Mirza Sahib still you have did not eaten meal.?" Mirza Sahib told that " Hazrat, Umeed Ali went hunting and I am waiting for him."Hazrat told yes, I will call him and he told me that he is coming there and there are such and such hunted animals with him. Mirza Saheb told that "There was the same number of hunted animals which were brought by him as per saying by the Hazrat."

57. One day Mirza Zulftan Baig said that " I have much desire to kiss the foot of the Hazrat Maqsum Haji Sayyid Sarwar." Hazrat has accepted my desire. One night Mirza Saheb has seen in a dream that Hazrat went to Qandahar Sharif. And Hazrat is with me. He told Mirza Saheb to stay at the tomb building. Mirza Sahib told that "What he has seen that Hazrat Maqsum Haji Sarwar Sayyid who came out of his tomb and he has sat in the courtyard. Hazrat while becoming a young boy by crawling went toward him and he sat on the lap of Hazrat Maqsum Saheb."

58. Mohiuddin Ali merchant of Hanmakonda has become a disciple of Hazrat Qudsara and he was invited Hazrat along with 20 disciples and he has taken all of them Hanmakonda. Upon knowing news of arrival and invitation there were gathered approximately 200 poor persons for the food there. Upon seeing the gathering the businessman was worried about this matter. He has done the arrangement of the food for 20 persons only. He told Hazrat that "I have arranged the food as per my estimation but there were came there persons more than my arrangement. If I will not provide food for all persons then they will scold me." Hazrat has given him his rumal (towel) and told him do not to worry about this matter. And spread his towel on the cauldron. And give food to all persons. The merchant did the same. And all eaten food full of their stomach. When all have eaten food then the

merchant was taken out of the towel and have seen that still there was one-fourth of food that was remaining there.

59. Hazrat Syed Ghulam Ghouse was much interested in the hunting of animals. One day he went to the forest of Nagal Cheru area. There was the effect upon him of the evil spirits. And it was seen its signs upon him. When he come back then all persons have been worried. Hazrat Qudsara caught his ear and told him that next time do not go that water tank area." In the night there were seen effects of the evil spirits upon him. Hazrat's wife told Hazrat that the boy is in fear in the sleeping time. And he was given ashes of the shrine upon recitation and told that to put around the bedside. By the grace of Allah, there was no more effect of the evil spirit remained.

60. One day Hazrat Qadsara said to Hazrat Ghulam Ghouse that there will not come a tiger before you on the occasion of hunting in the future. It was happened like that he used to go hunting the tiger and come back with empty hands and any tiger did not come before him ever.

61. One merchant who used to live in Haripalli. And he was his devotee. One time he has faced one tiger in his village. He was jumped into the water tank by the horror of the tiger. The tiger was at the bank of the water tank. And he was drowned three

times and he has faced respiration problem. Due to the condition of uneasiness he was reminded Hazrat in this matter. He said that he was seen Hazrat near the tiger. And caught his ear and sent him back to the mountain side. By thinking of kissing the foot of the Hazrat he came out of the water immediately. And by that time Hazrat vanished away from there. The merchant in the wet dress has arranged his goods urgently and went to Kaizpet. Hazrat Qadsara told him that "Whatever you have seen keep it in your heart and the merchant has become a disciple of the Hazrat upon the death of the Hazrat, the merchant has disclosed this event to all people.

62.CONTENTMENT(QANA'AT): :When Colonel Davidson, the then British Company's Resident learned about the piety of Hazrat Afzal Biabani (R.A.), his huge expenses on his family, guests and monastery, from his disciples, who were working at the cantonment, he devotionally offered grants (i.,e, including lands of Waddepally and Madikonda villages) sanctioned by the Nizam of Hyderabad to Hazrat. The letter was communicated through Mirza Zulfam Baig, a Military officer. But Hazrat asked the bearer of the letter, Mirza Zulfan Baig, to throw the letter given by the white man, in the well. Mirza hesitated to do so. Hazrath warned him, if he wanted to come to him, he should first throw, that gift deed in the well. Mirza had to comply with the orders of Hazrath and threw the letter in the

well. Hazrath said that "Allah alone who is a giver and whatever he receives from Allah is enough for him."

63.The people of the regiment of Warangal who used to visit Kazipet one time in a week and arrange sama assembly and which will be continued for the whole night.One Hindu ascetic who used to present in that assembly. He has attended the meeting for a period of 4-5 months. One day he said to Hazrat that he wants to tell something to him in alone condition. Hazrat has taken him in alone condition and he has presented him one brick of gold from his clothes. He told to him that " Hazrat has many expenses and Hazrat accept for the expenses of the people of the shrine. And he said that this brick is made by him. He told him "Whatever we receive from Allah is enough for us. There is no need for it." He was insisted in this matter but he did not accept from him.

64.There was one disciple of Hazrat and his name was Shaikh Kale. He said that at that he was with him. He has taken that Hindu ascetic to the backside of the house.



Saind plants

In hedge of Saind plants by scratching with the wood he has shown him the double size of gold bricks than his gold brick and which are fixed with each other there. Hazrat told "In this area as per its length there are found gold bricks which are fixed with each other. Now with us what there is work with your gold brick.?" When the Hindu ascetic has seen this event then he was able to know that his indigency is optional only. And he has taken back his one gold brick with him and went away from there.

Shaikh Kale used to say that he has thought that "He will collect two or four bricks from there and to give in the house of Hazrat so that there will be well to do life there and I went there and began digging the earth but could not find any brick of the gold there. And came back in disappointment from there. Hazrat has seen me from far away and he was smiled. And I was able to know that Hazrat

has kept away the treasure of gold bricks. And he was able to know my digging the earth there.

After the death of Hazrat when he has given a funeral bath then at that time Shaikh Kale has extorted the colored sheet which was on the body of the Hazrat to cover the lower part of the body and drank water. And from that time there was prevailed condition of madness upon him.

At the foot side of Hazrat under the tamarind tree, his grave is situated. At the side of his grave, the grave of Mohiuddin merchant is also there. In these graves, till recent time, people have heard the recitation of the Islamic creed from inside of the grave.

The above 64 miracles which were happened during the life period of Hazrat Qudsara. The condition of the miracle is that when the miracle which is prevailed upon the person than who he can know and feel it. And unless and until when he will not tell then other people who will not be able to know. God knows better how many and which kinds of miracles were done by the Hazrat Syed Shah Afzal Biabani.R.A., during his lifetime and which did not reach from one person to other as well as which were not reach to us in this matter. As per his status of position and dignity the miracles which were recorded in this book I think they are among the thousand and much more. In

which there are more miracles related to health recovery, freedom from evils, and relief from problems and for the riches

Fourth part

The miracles which were happened after the death of Hazrat Syed Shah Afzal Biabani R.A.

1. After one year of the demise of Hazrat Qadsara there came a fever of seriousness to the spiritual master at the age of 17 years. There was swelling on the face and legs of him for this reason. Hazrat Sawar Shah who was caliph of Hazrat Qudsara and disciple, Nawab Qasim Yar Jung collector of the district Warangal and Mir Torab Ali Tahsildar Pakahal who was his uncle and father in law they were insisting to take him to Hyderabad for treatment purpose. But he did not like this. At last due to the insist of the above Tahsildar and his mother he went to Hanmakonda. During that period of four months, Hazrat Abdul Nabi Sahib Majzub (one lost in divine meditation) was with him in Hanmakonda. He said Hazrat Qadsara came there and he has called Hakim Gopiah. Hakim Gopiah has asked him that "You have not seen for a long period of time. Where you have gone.?" He said to

him that " I have gone to long-distance and upon the hearing condition of my son came here." Hakim Gopiah asked with him "You have seen him so inform how the boy is? Hazrat told him "The boy who sitting with me and just now he went inside of the house. If you hold his hand then he will become well".Gopiah said to him that "What is his reality. Your foot has come here. Now there will be recovery of health with him".Hazrat Qadsara has advised one supplication to Hazrat spiritual master and upon its reciting by him there was a recovery of health to him by the grace of Allah.

2.Second time at the age of 22 years there was came dangerously fever to him Again.And due to high fever, there were complaints of palpitation, respiration, digestive, diminution of the food and there was swelling on the hands and legs. And the condition has become worse.There was no benefit at all by cure.Hazrat went to the shrine of Kazipet and he has stayed under the arch of the tomb building.He said that Hazrat Qudsara came there in the dream and he was standing by holding roof of the arch and he came next day in the dream again and he was praying for the recovery of the health of the Hazrat.On the third day, Hazrat was seen that Hazrat Shaikh Abdul Quader Jilani came there in the dream and Hazrat is present before him.There was a saying that to eat aloeswood (ashes) of the tomb. By the grace of Allah from the second day, there was found the recovery of the

health and after a few days, he has recovered his health completely.

Benefits: Still today aloeswood (ashes) of the tomb which is eaten by the disciples and devotees of the shrine who used it for felicity and get recovery of the diseases.

3. There was an inflammation of cancer on the neck of Syed Husamuddin. And he was staying with Nawab Afsar Mulk in Hyderabad. That Nawab who wanted to cure this disease in Hyderabad. But he came to Kazipet and submitted his petition for the recovery of health and presented it in the tomb of the Hazrat Qudsara. The inflammation which grown up in big size. And there was the discharge of puss in a large quantity of sairs (kilograms). There was used by the tomb's aloeswood (ashes) and remaining oil of the lamps of the shrine by mixing on the inflammation. There was only a cure for his health for him there. Husamuddin Sahib said that "One day Hazrat Qudsara came into his dream and he said that " Husam Sahib I have very much worrying by seeing your petition. Show me your inflammation." That person told that he was shown his inflammation to him. And he said that "Against favour of Allah what is the reality of this inflammation ?and from morning time there was started recovery of the condition of inflammation. And there was complete recovery for him in a few days.

4. Hazrat Bade Miya (Hazrat Ghulam Afzal Biabani) present custodian of the shrine suffered from dysentery disease and high fever one time. Hazrat Qudsara told him in the dream that "It is ok." And by the grace of Allah, he has recovered his health.

5. Hazrat's daughter who was the wife of Abu Miya and who was suffered from fever and cold. And she has seen in the dream that somebody is cutting her life span and by that time Hazrat Qudsara came in the dream and he said him to leave our daughter. Those persons told that "There is an order for them." He said "In Alwal in such and such place there is one girl and for her, there is an order to take her." And from next day onward, there was the recovery of her health began.

6. One time the health condition of the mother became severally worse. And for 40 days there was cramps and teeth were closed. Hazrat Qudsara came into the dream and said that "To cook 25 sairs (kilograms) of rice and recite Fataha and feed to the poor people." Then there was started recovery of her health.

7. There was one daughter who was 7 years old and on her body, there was developed inflammation which was equal to lemon size. And there was the discharge of pus from it. The mother told that Hazrat came in the dream and he has given the girl

into her lap and told rename the girl. By the grace of Allah, there was the recovery of her health.

8. In the city on the occasion of the marriage of his daughter Hazrat has taken a loan by mortgage of jewelry from a money lender in the residency area and he was unable to repay the loan so there was a demand from the moneylender. So for this reason Hazrat was worried about this matter. Hazrat Qusara came into his dream and told him my son "To whom I will say". He told "To say the moneylender in residency area and there should be given order." Then he said "Yes I will write" Then there was no demand. After a long period of time, Hazrat has sent money and collected back his jewelry from the money lender.

9. One Nasir Mohammed Abdullah Naddaf Choudhry who was resident in the city of Warangal and there was a complaint about him for the corruption charges and Mohammed Hanif collector upon investigation has given order of punishment for him. Choudhary's wife and children went into the presence of Hazrat and they began weeping and told him that Choudary is in prison for four months. And requested him for his release and he has prayed. Hazrat Qudsara came into his dream and he has written on his right-hand palm "From father of Sarwar Badasha Qazi". And he told him to go see Mohammed Hanif collector." On the next day, Hazrat went to meet Mohammed Hanif and have a

recommendation in this matter. The collector has called the deputy collector who was the nephew of Tahiniat Yar Jung and has taken advice in this matter and on the same day Choudhary was released from the prison.

10. Mohiuddin Sahib a businessman who was fallen ill due to paralysis. And his half body becomes useless. And his face has become effected. The merchant was 80 years old. And he used to weep and remember Hazrat. The merchant one day has seen in his dream that Hazrat Qudsara came into his dream along with Hazrat Bu Ali Qalandar on the house of the merchant. Hazrat Bu Ali Qalandar has asked with him "Qazi Saheb how the condition of your disciple.?" Hazrat told him that "Now your foot came here and so there will be the recovery of his condition. After this Hazrat told the merchant to touch his forehead with his forehead. And he did the same. And there was an effect of the magnetic and it means there were jerks there and illness was seized.

11. Mother has told me that I have seen Hazrat Qadsara in her dream like that there was sitting by side of me one girl of 12 years age. He said this is your daughter. And in that year there was born one daughter to her.

12. Mohammed Ismail used to say that due to much worry about unemployment he used to wander

here and there in the city. There were no chances of employment. I always used to live in a condition of sadness for this reason. One day I began weeping by remembering Hazrat Qudsara. In the dream, I have seen that Hazrat Qudsara was holding my hand and taking me towards the direction of Qibla. And he said that on this side you will get employment. Due to the effect of the saying of the Hazrat, there were created sources that he was appointed on some post in Nalgonda. He went to Nalgonda's side but he was thinking that Nalgonda is against the direction of the Qibla. And Hazrat told Qibla side. He said when he has reached up to Bhongir then there was reached another order from the back side on the way for him that you have appointed on Hanmakonda. So he should join duty on Hanmakonda and take charge there. There was sent another person to Nalgonda. For a long period of time, he was worked in Hanamakonda. During the period of the construction of the tomb, he was used to watching the work in Kazipet. In the dream, he was informed that " My son now able to watch the work and now you go on promotion." He was happy about the promotion but he was sad that he was leaving Hanmakonda. In those days he went on promotion as Tahsildar of Deavarkonda. And he has become deputy collector also. He has no children. Hazrat in the dream has given him the glad tiding of birth of

a boy to him and boy was born and he was given him name as Mohammed Afzal.

13.Mohiuddin Ali a merchant said that he has always desired that Hazrat Shaikh Abdul Quader Jilani R.A. come into his dream. One day he has seen in a dream that “ Two persons are going ahead of him. And behind them, Hazrat Qudsara is going. And behind Hazrat, he himself is going. He said he went before and have asked Hazrat that “Who are these persons.?” Hazrat told him” He is Hazrat's higher grade beloved. And another is Hazrat Khaja Moinuddin Chisti R.A. and he is the backing of the world and hereafter.

14.Syed Ghulam Ghouse has effected smallpox and for a long period of time, there was no recovery. And for the reason the people were worried.In the dream, Hazrat told that “ Do not worry small pox will go soon.” In the morning smallpox effect began diminishing and recovery of the health began for the sake of Hazrat’s prayer.

15.Dr. Burhanuddin from Pipri who was posted on duty at Hanmakonda and who vow for the boy in the shrine in Kazipet and make an offering. Due to the grace of Allah boy was born.There came an idea with him that to celebrate function at Hanmakond and invite local officers in Hanmakonda. And after that to send flower garlands and sweet to Kazipet shrine.In the dream,

Hazrat told him that “ If he do not perform Aqiqa (party thrown on 7th day after new birth in the family) of the boy on the steps of shrine then your child will be no longer live.”When he was waking up and worried and regretted in this matter and the offering was done in the shrine of Kazipet.

16.Taleb Ali who was in service of enforcement to whom there was a big problem of the eye disease to him. And it was there for many months. And for this reason, there was a veil on the eyes. Then he came to Kazipet. After 7 or 8 days Hazrat came into the dream. He said take black pepper and one another thing and both of these to be ground on the stone and make a paste and put into eyes. The second day he has put the things as per his sayings and his eyes were becoming good. And there is one son of him known as Abbas Ali who has constructed one stone house in the compound area of the Kazipet shrine building.

17.Ghouse Khan cavalry officer in the army who said that “He has much interest to travel and to see Baghdad and Madina. In the dream, Hazrat Qudsara has taken him to Baghdad.When he has visited the king of Baghdad then at that time he has him taken to Madina. And he has visited there king of Madina. Then he was waking up from his dream. In the war of the 14th century, he was promoted as commander of the squadron by the grace of Allah.

18. Mohammed Yaseen Sahib was ill due to cholera disease. And due to discharge of the many of the dysenteries, he has become unconscious for this reason. And his mother started loud and cry and she has paid attention to Hazrat. And she was then asleep. In the dream, she has seen that Hazrat told her that “Does not weep and give water to her son.” She was wake up from the dream and given water to her son as per the saying of the Hazrat. And with that vomiting and dysenteries were stopped. And after there was the recovery of the health.

19. One more person was ill due to cholera disease. Hazrat was given one bottle of tonic in the dream and he has drunk the tonic. And by the grace of Allah when he was waking up then he was in good health condition.

20. Zabit Khan Sahib cavalry officer in Anba who has slapped one Fakir person who was in the condition of ecstasy. After some days there was a complaint about him about the disease of paralysis. And his mouth has was effected. There were done so many cures by him but there was no benefit at all. He has sent a letter to Kazipet that all people here pray for the recovery of his health. So all fellow brothers in Kazipet are requested to pray for the recovery of his health in the shrine of Hazrat there. All fellow brothers upon assembly have prayed for him. Hazrat Qudsara came into the

dream of Zabat Khan cavalry officer and said "Whether Khan Sahib beat as such to fakir persons. If there will the soul of the holy person of Allah then there will be known his personality. It should not be done never. Now you are good." By the grace of Allah, he has recovered his health.

21. Zabit Khan cavalry officer has become one time ill as he was a special personality so for this reason many people used to pray for the recovery of his health. Shah Asharaf Baig Sahib who was trained by Shah Abdul Rahman Sufi. And who has seen in a dream that there is one river in which on boat cavalry officer was sitting. And Hazrat Qudsara by touching his head praying that "Oh Allah reach this boat to destination." In the morning Shah Sahib was given glad tiding to Zabit Khan Sahib that "There is head of such sun of shining of the world which is touching your boat and by the grace of Allah there will be the recovery of your health." And after that, he has become healthy.

22. There was a complaint of illness of seriousness to Khaja Ali. By worrying due to cure he has paid attention to Hazrat. On the same day, his prayer was accepted. Hazrat came into his dream. And he said "Khaja Ali come towards me." He told him "Oh owner I am in such condition that I cannot move." Then he said to him "You get down at the backside so you will become healthy." And from

that day in his nerves there came energy and in few days he has recovered his health.

23. Shaikh Mohammed officer and for his there was the complaint of pneumonia in the fever and his condition become coldness. The officer was worried very much. He has paid attention to Hazrat and wept and requested very much with him. Hazrat came into his dream. The officer told him "Oh spiritual master due to illness my condition is very worse. And for this reason I do not expect my life". Hazrat told me "To see him from head to toe three times." Hazrat was in loincloth only. And by that time I was waking up. By the grace of Allah, there was the recovery of my health.

24. Captain Mohamed Baksh Khan due to complaints of many diseases in which he was involved and for the change of weather he went to Ceylon and for many days he was spent on the ship. But there was no benefit at all. Due to this worry, he has decided to jump into the seawater. In such a condition, there was came thought of Hazrat at that time. And he began requesting with Hazrat. On that ship, Hazrat has seen him in the dream. And consoled him. And afterward, there was the recovery of his health by the grace of Allah.

25. Akram Ali Khan son of Ahmed Ali Khan who said "When our army went to fight in the battlefield

then at that time I have become very ill. There was thinking of sadness that he was away from India. One day by requesting help from Hazrat I slept. Hazrat came into my dream and he said “Do not worry you will become well and come to our place.” So from that day, there was the recovery of his health began. Then after recovery of health, he has visited the Kazipet shrine and he was stayed for two months there and performed the offering.

26. There was the effect of smallpox on the son of Noor Mohammed clerk and his condition has become worse. He was requested with Hazrat for supplication. And he was seen in the dream that Hazrat came there and then has taken turban from his head and put it on the boy's head. When he was waking up from a dream and he has seen that boy is started recovery of his health and by the grace of Allah there was the recovery of the boy's health.

27. In the fever there was a complaint of illness of frenzy and fever for Dula Khan Sahib. There was much cough for him. In Hanmakonda there was much cure for him but there was no cure at all. In the condition of unconsciousness what he has seen that Hazrat is sitting on his legs by folding there. And he was standing there. There is one leaf of plass (Butia frondesa) tree in the lap of Hazrat. On it there were 4 dots are available. Hazrat has asked Pathan “What do you want.?” He said that “There

is last time of this slave so be merciful to me.” Then Hazrat has removed one dot from the Plass leaf. He was addressed his second time and Hazrat removed the second dot. Then he has addressed him and Hazrat removed the third dot. For the 4th dot, Khan Sahib has insisted to removing it, but Hazrat said, “No, keep it there.” At last, there was the remaining complaint of the cough with him, but the other three complaints were over.

28. Syed Ahmed, a resident Ahmed, a resident of Peddapalli’s daughter-in-law most of the time used to live in ill condition. And there were no children for her. There were glad tidings to her that there would be a recovery of her health as well as children. She has asked when she will have children and Hazrat has shown the finger of the witness. By the grace of Allah, there was a recovery of health. And within one year, she had a son, and he was given the name Biabani.

29. In the eyes of Mirza Zulfan , there came to be to be a veil in Bollaram. He used to weep and say “For the wish of cleaning his court, he has left India. And now he is there in Bollaram in a helpless condition.” In such a condition, some days passed away. One day Hazrat came into his dream and turned his holy hand on his eyes. When he was waking up from the dream,, he found his eyes with light. And he was very happy and proceeded to Kazipet, where he has spent his whole life.

30. There was a complaint from Mashaiq Khan about cancer disease. One day Hazrat came into his dream and told him to cut the cancer inflammation by the surgeon. He has cut the inflammation of cancer as per the saying of the Hazrat. By the grace of Allah, there was a recovery of his health.

31. Mirza Zulfan Baig, during the construction of the tomb has sold away his horse armor and given a and given a donation of 1200 Rupees for the construction of the tomb. One day he saw Hazrat in his dream and who took him, Madina. When he entered the grand mosque in Madina, Hazrat told him the prophet was sitting in the window. You give your offering there. Mirza Sahib said that "There came a thought in his mind at that time that for a long period of time he was in service of the British army. And my body is impure. So for this reason, by covering his hand in a handkerchief, he was given two Rupees as an offering to the prophet. And which was accepted by him. And then he ran away from there, and I came back to the grand mosque in Madina. By that time, I was waking up from the dream. There was satisfaction for me that there was acceptance of my offering in the holy tomb of the prophet.

32. Mirza Agha Ali Baig who was the father-in-law of Nawab Sir Afsar Mulk, there was a strange complaint to his wife that half of her body used to

be cold and half of the body would remain hot. There was no recovery of her health by any kind of cure. He was worried about this matter. And he has paid attention to Hazrat, Qudsara came into his dream of Agah Sahib, and he told him, "Oh, master, such is the condition of your slave woman." Hazrat recited something and blew it in to her mouth. And he said there would be a recovery. By the grace of Allah, there was a recovery of her health.

33. Mirza Agah Ali Sahib, who was a well-to-do person,, who was also a person of the world and who used to have a habit of intoxication. One day Hazrat came into the dream of Hazrat Namdar Khan and told him to bring Agah Sahib to him. In the morning, he told Agah Sahib that "There is favor and kindness from the Hazrat towards you." Then he came to Kazipet from Aurangabad. Slowly, Agha Sahib got the benefits of the significance, and in a few days he changed his dress and was engaged in the mystical exercises. He used to hang in the position of the upside down. Then he has become a holy person of significance.

34. During the time of the mutiny of 1857, Mirza Sahib requested Hazrat Qudsara, "Oh, my owner save your slave from being sent into the battle of mutiny." In the dream, he said, "Mirza, you will not be sent, so be satisfied in this matter." Two days before the departure of his regiment, Mirza went

in the presence of his English officer to meet, and before that officer, there was a fracture on the foot of the Mirza Sahib. And suddenly my leg slipped, and that English man sent me to the hospital. The doctor told him, "There will be one and a half months required for the recovery of his health." At last, the army went away from there and Mirza Sahib left.

34. Shamsuddin Khan, who used to clean the tomb. By that time by chance, there were used to live groups of bats, which were not found before. Due to the dropping of the bats, there will be arches and platforms, which will be full for this reason. Khan Sahib used to clean the droppings of the bats by scratching them. One day in the dream, it was said to him, "You will face difficulty cleaning up the droppings of the bats." Khan Sahib said, "It is his good luck, and nobody did not get such service and slavery from this place." Hazrat told him, "You are facing difficulty. And from today onward, there will be no coming of the bats." By the grace of Allah, it happened as such that by the next day, all bats had vanished from there, and God knew where they had gone.

36. Syed Ghulam, who went one day hunting. And he has seen one duck in the pit. And he was fired on it. The duck was injured and began running. And he began running behind her. And after going some distance, she began looking at him and went

inside the grass. He was searched very much but could not find the duck there. When he has returned back then he was found that there was falling blood from the mouth of the gun. When he was sleeping, in the dream, he saw the dangerous face of the injured person who came before him. There was the discharge of blood from his wounds. He was saying, , “You have killed me, and I will not leave you.” He said that and upon hearing this, he was very was very afraid, and in the dream, I called Hazrat Qudsara, and by that time, Hazrat was there. Upon seeing him, he was left from there. He said to him, “He was Jinn, and do not repeat it again.”

37.Mohammed Vazir said that during the time of the plague epidemic, he was in the regiment of Aurangabad. Due to the effects of the plague, many hundred houses were destroyed there. One day, while weeping, he remembered Hazrat and went to sleep. He was seen in the dream that Imam Baig Sahib who was the disciple of Hazrat said to me, “Come on, spiritual master, came there.” Mohammed Vazir said that he went there and met with Hazrat. And he said to him, “Oh spiritual master, all of Aurangabad was destroyed. There should be some mercy.” By that time, he was waking up from the dream. It is said that from that day the plague epidemic began decreasing.

38. Ghulam Nabi Khan Rana from Udaipur said that "The people were worried there due to the plague the epidemic. He said that all people have prayed by paying attention to Hazrat. Hazrat told him in the dream that one who will have the effect of plague recite this prayer upon that person." By chance, there was an effect of the plague on his servant, and he recited that prayer, and by the next morning, he had become good.

Our Hazrat told us that Khan Sahib came to Kazipet, and he told Hazrat about this event. This lowest has asked him, "What was that supplication.?" He said, "Sir, I did not ask with him. There was thinking to ask, but there again thought that there are near footsteps of the spiritual master, so in such a condition what is there need to ask about supplication in this matter?."

39. One person with a bear came and began living in the shrine compound area. When he was asleep, his bear ran away by breaking the chain. He was seen in the dream by somebody who was telling him that his bear ran away by breaking the chain. To bring bear and chain him so that bear may not harm anybody. He wakes up from the sleep and sees in reality that his bear has not been found there and that he ran away by breaking the chain. Then, by search, he finds his bear, and he has chained him again. In the morning, he left Kazipet.

40. During the period of mutiny, there was a thought among all disciples that at last they would win the battle. Fatah Mohammed, who was employed in the regiment, And he was the disciple of Hazrat. And he has participated in the battle of mutiny. One time Hazrat came into the dream of Fatah Mohammed and told him, "There will be the victory of Fatah Mohammed." Then people were able to tell by the sign of the name of Fatah Mohammed that there would be the victory of the British people.

41. Wahan Khan and Subhan Khan were disciples and special and favored persons. These two brothers were in the British army and participated in the battle of mutiny, and for them, they were regretful and worried that they had participated in the battle from the side of the British army. They requested Hazrat Qudsara for forgiveness and pardon in this matter. They have seen in a dream that Hazrat took both of them to a place where there was the assembly of the martyrs. There was the chief of the martyrs, who was sitting on the throne. He addressed all martyrs and told them to pardon the mistake of these two persons. All people were silent, and there was no reply from them. Then he said, "For my sake, forgive their mistakes." There was a reply from the gathering that "we have forgiven." Then both of them woke up from the dream, and they were very happy in this matter.

The permanent big well of the Kazipet shrine was built by these two brothers. About them, Hazrat has shown one tree of Plass and told them, "On the day of judgment, these two brothers will rise from there. Even though they have been buried in India."

42. Abdul Rahman Khan, a resident of Secundrabad, told Nawab Qutub Khan about the meeting of the Hazrat Khider (A.S.) with some Shah Sahib. There was thinking with Nawab Sahib that there is such dignity in Hazrat Qudsara. Nawab Sahib said that "He saw a dream as such that Hazrat Qudsara was sitting there, and Hazrat spiritual master was also sitting near him. At some distance, one beautiful holy person was standing in a respectable style." Nawab Sahib asked his spiritual master, "Who is that person?" He said, "He is Hazrat Khider (A.S.). Nawab said that "He was waking up from the dream with happiness at that time. There was a time of 2 o'clock at night, and at that time I rode the horse to the house of Abdul Rahman Khan and called him there. Khan Sahib replied to his call from inside, and he said, "He has understood the aim for which you have come here. I have also seen such a dream." Then both of them met together, and they discussed their dreams, which both of them had seen on that day.

Note: The details of all miracles will be finished here, which were published in the first edition of the Urdu book.

By the grace of Allah, the shrine is always full of the people of the vows and the people of the need who will find their aims and needs at this place. It is not possible to count and cover such miracles.

The door of mercy is open, so come and go as per wish.

There is the fate of every person, so try it as per wish.

This first edition of the book was seen by Nawab Sir Afsar Mulk Bahadur. The late Colonel once visited Kazipet to meet Hazrat Ghulam Afzal Biabani, the then custodian of the Kazipet shrine. At that time, this was the lowest person who was present there. Colonel Sahib told this lowest person that "He knows more events than the events that have been added to this book. He used to meet mostly with Namdar Khan and Zabit Khan. These two people, during the time of the construction of the tomb, used to come to the regiment to collect donations from disciples. Even though he was in his childhood period, he has remembered all events well.

He also said, "If you have inquired with him before the compilation of this book, then I would send you more details in the writing." Then the lowest person told him, "If there is a situation that arises for the second edition, then there will be contact with Nawab Sahib in this matter."

There may be such persons available who know more details of the events of Hadrat Qudsara than were added to this book.

In the above meeting with Colonel Sahib, Nawab Usman Dowla Bahadur was available. And there were also one or two army personnel. The wooden bed of Hazrat in his drawing room, which is very small in size, had and on it custodian, and this lowest person and Colonel Sahib were seated.

Nawab Usman Dowla stands before his father. To enter the shrine, Colonel Sahib did ablution on that wooden bed by sitting on it. Nawab Usman Dowla Bahadur removed the boot of his father and helped him in the abolition. I liked his sincerity very much.

Some sayings of Hazrat Syed Shah Afzal Biabani, R.A.



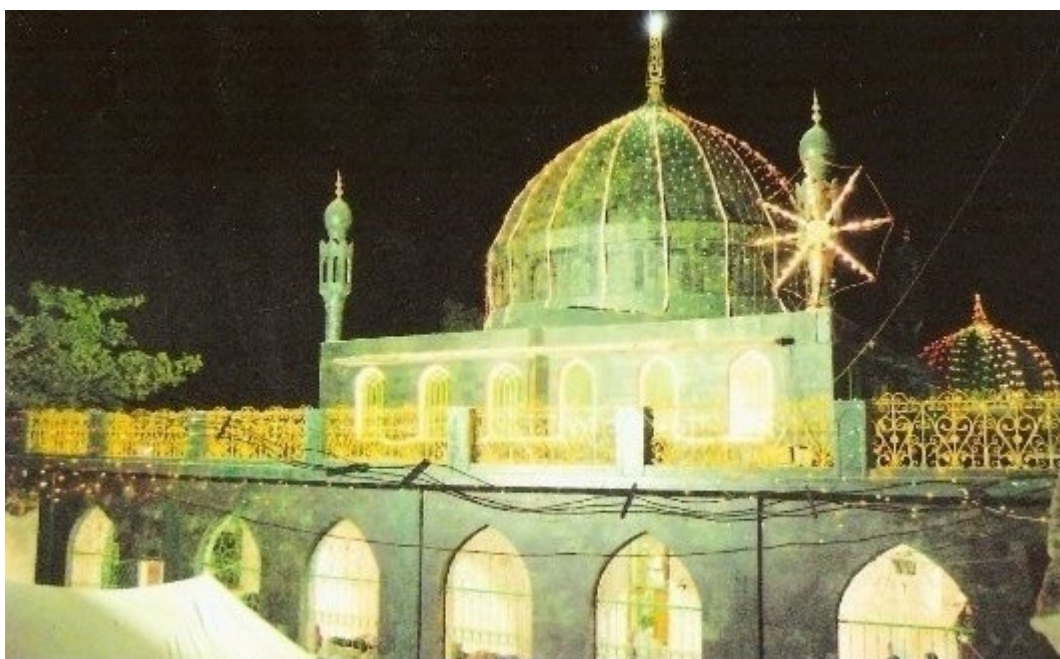
Mausoleum of Hazrat Syed Shah Afzal Biabani, R.A. Kazipet

1. There were fewer people with me who demanded Allah. Some people come to me for the demands of the world, and some people come to me for the demands of another world.
2. It should be said the world to a woman because her disturbance is very much, and if there is no nose on her face, then she will eat filth.

3. The perfect Fakir, who can put the nail in nature's order, means he can change his fate.
4. I should thank Allah that he never rejected my supplications.
5. I should thank Allah that Mansour spoke in the third stage, but all my destinations were passed away.
6. My impure body is not suitable to go to heaven. If Allah will send me by grace to heaven, then I will send the first disciples there, and after that, I will go at last to heaven.
7. Allah has given me all things except my wish for the martyrdom of the manifest, which was not fulfilled.

THE END.

3.Karamat -E-Sarwari



**The mausoleum of Hazrat Syed Shah Afzal
Biabani R.A.**

Translated by
Mohammed Abdul Hafeez
Amazon Kindle author

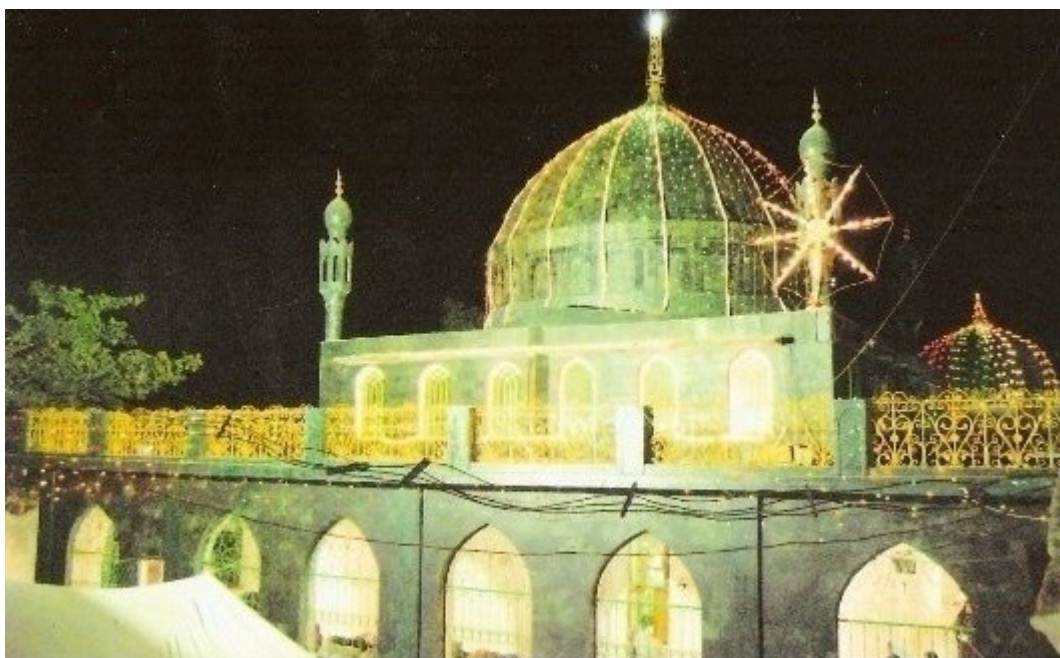
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Karamat -E-Sawari



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In the praise of Hazrat Syed Shah Sarwar Biabani R.A.



The mausoleum of Hazrat Syed Shah Afzal Biabani R.A.

It is sorrow, oh: sky you have taken away the light of Allah

I swear in name of faith you have given us a mountain of grief

There are no happiness and pleasure of life and power for this
Because due to this loss and grief, I suffered a lot in this matter

I am busy from morning till evening in this great grief of my life
During day due to this problem which made me weak and lean

Oh my: Khizer where you are, for God sake, show me your face
Oh: the leader of caravan why you are hiding your face from us

But like you there is no personality can be seen in the world
And you have started, benefits of the mysticism in the world

The lovers of reality were around you like the moth of the light
Oh: The light of Allah you have spread the light in the world

Afzal affected and who keeps your beloved name with him

Be kind to him as he will keep all your works alive till his life.

BY
Mohammed Abdul Hafeez
Amazon Kindle author

Preface

This book 'Miracles of Hazrat Sarwar Biabani' (**Karamat Sarwari**) and this is a old book and which is publishing in the year 2025 in the English language. Please note it is a biography book about Hazrat Syed Shah Sarwar Biabani written by Hazrat Syed Darwesh Mohiuddin Quaderi in the Urdu language and the first time I am translating this great book in the English edition for the international editions.

This is a small book in which the biography of Hazrat Syed Shah Sarwar Biabani who was the Sufi saint of the Warangal region are added in this book and in this book there are some great achievements of this great Sufi Master of Deccan (South India) from Warangal region, which is not yet known to the general, persons and other persons are published in a very interesting style so for this reason, the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will start reading this book's first chapter and will not stop its reading till they will reach its last chapter as in this book some interesting events and as well as other great miracles and endeavours of the holy saint are added and this holy Sufi saints was passed away from the world for about one century ago.

Even though this is a small book but due to its importance it is so great due to coverage of many interesting events and positive information in it so it is like an ocean of knowledge and information of the holy saint and who was passed away from the world upon doing his great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign lands so this book is small, one but it will present the ocean of knowledge and information for the guidance of

people towards the right path of Islam. This book is edited and formatted as per the great book 'Muslim saints and Mystics' (Tadhkirtal *al-Awliya* by Farid al-din Attar) which is very famous in the Western world among the English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there are a great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

To write about this great Sufi Saint of the Warangal region is not only it is difficult and but it is a very hard task as he was not only great pious personality of his time in the Deccan (South India) region but he was also great Sufi Master in the Deccan area who struggled hard for the preaching and propagation of Islam centuries ago. There was no such personality during the time in which Hazrat Syed Shah Sarwar Biabani lived and who struggled hard for the preaching and propagation of Islam one century ago.

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Karamat -E- Sarwari

From here the starts the details of the sun of the saintliness of the sky in a brief style. And from it, the darkness of the hearts of the devotees which will be enlightened and with the flame of the favour of the bridegroom the students will be happy and in the pleasure condition. And by seeing them there will come the remembrance of Allah. And from his company of there will be keep away rust of the hearts.

His life is hidden in the tunic of greatness. And his nearness is as per the saying of the Holy Quran. His status is out of the thinking of human wisdom. And his excellence is found in both worlds. And his affection is dependent upon kindness and favour and his manner is similar to the last prophet of Allah. And he has closeness in the court of Allah and he is well known as Hazrat spiritual master Syed Shah Sarwar Biyabani.

A brief biography of Hazrat Sarwar Biabani:
The brief biography of the Hazrat Syed Shah Sarwar Biabani Ar- Rifayee Al-Quadri Rahmatullah Alaih was a great Sufi-saint. He had been in the service of humanity since his boyhood. He attained sainthood at an early age. He loved simplicity. He was a hospitable and charitable man. His life and teachings are worthy to ponder upon.

Birth and parentage: Hazrat Sarwar Biabani was born on Friday, the twenty-seventh Zil Hajj 1258 Hijri (1843 A.D.). Hazrat Syed Shah Afzal Biabani Rahmatullah Alaih was his father. Hazrat Badasha Begum Sahiba was his mother. She was the daughter of Hazrat Mir Qurban Ali Sahib, who was the then-district collector, Warangal. Unfortunately, she could not bestow her love and affection for her son for a long period, as she died only seven days after his birth.

Hazrat Syed Shah Sarwar Biabani (R.A.) Ar-Rifayee Al-Quadri Rahmatullah Alaih was a great Sufi-saint. He had been in the service of humanity since his boyhood. He attained sainthood at an early age. He loved simplicity. He was a hospitable and charitable man.

Education: He was brought up at his maternal grandfather's house in Hanamkonda and till he attained the age of eleven, as his mother died when he was only seven days old. As his grandfather was transferred to Karimnagar and his Bismillah Khani was celebrated in Karimnagar in the presence of his father. He received his primary education from great teachers like Moulavi Vali Abdullah Sahib Ar-Rifayee, Moulavi Sarwar Shah Sahib, Mufthi Badaruddin Sahib, and Moulavi Shah Ali Sahib Muhajir Madani at Warangal.

He showed the most interest in reading good books. He read a good number of sacred books. He almost by heart Ghayas-ul-Lughat, an Urdu

dictionary. We find the easy flow of words and clarity of thought in his writings. His handwriting was very superb. His speech was very marvelous. His deep immersion in the study made him oblivious of his surroundings.

According to his disciples once he was reading an interesting book. He almost immersed in it. A cobra had fallen beside him from the roof of the house. He was reading and reading, though the hissing of the snake was audible. He did not care a pin. Such was his devotion to the study.

He had a very good memory and acute perception. He was able to recollect what he had studied in his childhood.

His father brought him to Kazipet after the completion of eleven years. He sent his son to Hyderabad for further studies. But he brought him back when he learned that the cholera epidemic was spread out in Hyderabad. He never sent his son again to Hyderabad for any further studies, as he felt that his son can continue studying at Kazipet besides learning many other things from him.

Love of his father: Hazrat Syed Shah Sarwar Biabani (R.A.) was a lucky man as he had a very loving father. His father loved him very much. Once Hazrat Syed Shah Sarwar Biabani (R.A.) was taken to Pakhal (Lake) by his maternal uncle Hazrat Mir Turab Ali Sahib, who was a Tahsildar at Narsampet Taluka. He wanted to see the beautiful lake of

Pakhal and the flora and fauna of nature. His father felt very much the absence of his son. He worried a lot and sent a messenger to bring him back.

Another time, Hazrat Sarwar Biabani fell ill with tonsillitis in his uncle's residence. His father could not bear the thought of his son's illness. He prostrated before Allah (Sajda) and wept bitterly. He prayed to Allah that his son would regain his health and he would be blessed with long life. He uttered, 'How a young man dies when his old father is alive.' He became unconscious then. When he came to consciousness, he found his son healthy. His son was alright on the strength of his father's blessings and the grace of Allah. His father died six months after the incident had occurred.

He was so affectionate: He used to share his meal with his son from one plate only. He built a tiles house for his beloved son, which is present now. He himself worked to construct it by lifting wooden beams.

Hazrat Sarwar Biabani respected his father and the spiritual Master (Murshid). He loved him very dearly.

His father declared him as his successor and shouldered the responsibility of Qazaat (qazi (judge) work when Hazrath Sarwar Biabani (R.A.) was only (16) years old. He had endowed his son with the ways of knowledge (Marifat) and blessed him sainthood before he died.

Mohammad Khan Sahib and Hazrat Sarwar's aunt said that Hazrath Afzal Biabani prophesied 'Allah might bless my son like me at the age of forty, as he has been on my path.'

It was said that after the death of his father, his grief has stricken one day in his dream his father said, " I am ever with you, I have not gone anywhere". He also hugged him very affectionately.

Character: As the proverb goes child is the father of a man and from childhood onwards he had been brought up in the line of Sufi-saints. Sunnet-e-Nabavi (In Islam, ***Sunnah*** (Arabic: سنة, *sunna*, plural Arabic: سنن *sunan* [sunan]), also ***sunna*** or ***sunnat*** are the traditions and practices of the Islamic prophet, Muhammad, that constitute a model for Muslims to follow. The Sunnah is what all the Muslims of Muhammad's time, evidently saw and followed and passed on to the next generations. According to classical Islamic theories, the Sunnah are documented by hadith (the verbally transmitted record of the teachings, deeds and sayings, silent permissions or disapprovals of Muhammad), and along with the Quran (the holy book of Islam), are the divine revelation (*Wahy*) delivered through Muhammad that make up the primary sources of Islamic law and belief/theology. Differing from Sunni classical Islamic theories are those

of Shia Muslims, who hold that the Twelve Imams interpret the Sunnah, and Sufi who hold that Muhammad transmitted the values of Sunnah "through a series of Sufi teachers.") says: "One has to stand before one greets a person as a mark of respect." So, he never deviated, it, whenever he greeted a person, whether he was an elder or a younger, he used to stand and greet. He respected elderly persons. He never allowed anyone to touch his feet for paying obeisance. He always offered his guests the smoke-pipe (Hukkah). He respected everyone paying due attention to them. He disliked backbiting. He was never blind to others' faculties. He used to give a polite hint to rectify their faults themselves. He never hurt the feelings of others. As the Quran preaches: "One should not hurt the feelings of others." He was very dear to the people of his Jagir. He addressed them with great respect by saying 'Aiah' (It is a word of respect in Warangal). He spoke to them in their own language i.e., Telugu.

He was very simple in his appearance and ways of living. He wore a Kabocha (Kurtha/shirt) and Lungi and a rural (turban) on his head. Whenever visited a function he wore a white Angerkha and a white turban. He was not fond of possessing a number of dresses. He had only two to three pairs of clothes. He used to Question why we should adorn our body, which is perishable.

He used to sit only on a bench in his drawing-room when he received guests. He never hesitated to sit on the floor or on a stone nearby in the premises of Dargah Shareef.

He never liked to listen to his disciples praising him. He humbly told them that he was not worthy of any praise as he was a servant of Allah and a (keeper) sweeper of that holy shrine.

He was very hospitable to his relatives and the disciples. He never allowed them to go hungry. He happily fed them. He treated them well.

He was a kind-hearted person: He patiently listened to the sufferings of the people. If anyone wept during their narration of the sufferings he too shed tears for them. He had a kind word for them. He used to console them by offering possible help.

Once Shafqat Ali, who suffered from piles expressed his hardships in tears. Hazrat also wept with him. One day a man whose hands were tied up with a rope was brought to him. He pitied him that he was cruelly treated. He said, that only the sinners are tied up their hands and brought to the seat of judgment on an eternal day.

He was a dispenser of justice to the people of his Jagir (estate) and as a Qazi judged things in the right way and delivered judgment. On

submission of the statement of revenue collection of his Jagir area, the officials concerned advised him to increase the revenue by levying more tax on the lands. But he never yielded to their advice. Moreover, he said that as a Jagirdar (Landlord) he had to listen to the problems of his Jagir people and solve them in a just way. How he could add to their problems by levying more.? He also said that he was happy with what he had and what he deserved.

One-day Karim Baksh complained that Hazrat's son employed a servant who had worked at him previously. He requested him to do justice. Immediately he ordered his son to return his servant to Karam Baksh.

As a Qazi also he issued 'Fatwas' after having judged the things rightly.

He had great respect for the scholars. Many scholars of those times visited him for his blessings. Among them, these were very prominent: Moulavi Abdus Samad Saheb, Moulavi Mohammad Tahseen Saheb, Moulavi Wajihuddin Saheb, Moulavi Nadiruddin Saheb, Moulavi Anwarullah Khan Saheb alias Nawab Fazilat Jang Bahadur, the founder of Jamia Nizamia. They were all from Hyderabad. He had given them cordial welcome. He showed them his utmost hospitality.

One day Nawab Fazal Jang, commissioner, and Sheikh Abdur Raheem, Secretary to the Government of Hyderabad State in the Revenue Dept. Visited Kazipet to have his blessings. He simply stood up from the wooden bed (Takhat) and greeted them politely and shook their hands affectionately. He requested them to sit on the blanket which is spread on the floor. But when Moulavi Anwarullah Khan Sahib (The founder of Jana-e-Nizamia-Hyderabad) visited Kazipet to get the blessings of Hazrat and to participate in the Islamic discussions, Hazrat offered him a seat beside him on the bench. He also accompanied him with great humility up to the carriage. This shows that he had given more regard to Islamic scholars than to the officials and noblemen.

2.MIRACLES OF HAZRAT SYED SHAH SARWAR BIABANI (R.A.)

(Part-1)

Hazrath Syed Shah Sarwar Biabani Rahmatullah Alaih miraculously cured a number of patients who had been suffering from serious ailments. Some of his miracles are narrated here so that we can have an idea of how powerful is the Grace of Allah.

Once Badi Begum was attacked with cholera. As she had suffered a good number of loose motions and vomiting in a day, she became unconscious. Her daughter brought her to the Dargah Shareef. As soon as Hazrath Sarwar Biabani had entered the Dargah Shareef, she holds the feet of Hazrath and wept bitterly for his blessings and prayers for curing her mother. He consoled her that he would pray to Allah for her recovery and she would soon recover from her illness. She, in her anxiety, was not satisfied with it. She, still weeping, insisted on an immediate cure. He again reaffirmed that she would certainly regain her health and live for a long time. Then he entered into the holy shrine (Dargah Shareef) and offered Fatiha. He came out of the holy shrine and looking at the holy tomb he uttered that people would not come here to die or to suffer from diseases. If that was so why they should come all the way to Kazipet Dargah. Later, after a little time, Badi Begum had come to consciousness by the Grace of Allah. She regained health within a week.

Afzal Begum Sahiba who was suffering from severe tonsillitis came from Hyderabad to Kazipet Dargah (shrine). Her pain was so acute that she could not drink even water. Her relatives requested Hazrat to pray for her cure. He gave them the holy ash (Vodi Shareef) to be swallowed by her. She

swallowed the holy ash. She was cured completely and regained her health by the Grace of Allah.

Manji Bee (sister-in-law of Hazrat Darvish Mohiuddin Sahib) fell ill with the plague. She was a resident of Hyderabad. The disease was at the primary stage on the day of arrival. Hazrat Darvish Mohiuddin Sahib took her to Kazipet. Her husband and her mother also followed her. She felt pain in her armpits and her body temperature was raised at the dawn of the next day. On the same day by 8.00 P.M. itself, she became unconscious because she had been running a high temperature. Hazrat Sarwar Biabani was informed about her condition and the severity of the disease. He asked them to make her swallow the holy ash (Vodi Shareef). Hazrat Darvish Mohiuddin Sahib who brought her here felt sorry for her condition and expressed his anxiety to Hazrat Sarwar Biabani Sahib. Hazrat Darvish Mohiuddin Sahib told Hazrat that he had brought her here keeping full confidence in the miraculous powers of Hazrat to cure her. But she became unconscious and her condition was serious. There were no other medical facilities here except Hazrat's blessings and the Grace of Allah. Hazrat Darvish Mohiuddin's anguish grew. He further said in his anguish that it was 9.30 P.M. then. As there was a train to Hyderabad at 12.00 midnight, he would wait up to 11.30 A.M. If her condition would not have been changed by then, he would go to Hyderabad to fetch a doctor to treat her. He

further demanded that he would not leave Hazrat to go away unless her fever was controlled. Hazrat was surprised at this. He uttered 'Allah, Allah'. Then he gave her some medicine. By 10.00 P.M. her fever was controlled and the pain in her armpit was also relieved. By 11.00 P.M. She was completely cured of her disease by the blessings of Hazrat and the grace of Allah. Hazrat has inquired her about her health. She said that she was free of fever and pain. Then Hazrat advised them to take her home. He also left for his residence.

Fayaz Ali Khan fell ill when he was in Anda. He remained unconscious for ten days. His wife who was in Hyderabad received a telegram relates her husband's condition and asking her to start immediately to Anda. She decided to go to Kazipet rather than starting for Anda because she wanted to hear a good word from Hazrat and his blessings for her husband's recovery. She had greater faith in the grace of Allah and the blessings of Hazrat. Though she was advised by her relatives to go to Anda to look after her sick husband she came to Kazipet. Hazrat prophesied that her husband would regain health within a few days. After a few days, she received another telegram is informed that her husband was fully recovered, as prophesied by Hazrat. She was very happy. She left Kazipet to meet her healthy husband.

A brief biography: He was born on 27th Zil Hajj on Friday in the year 1285 Hijiri. And his mother's

name was Hazrat Badsha Begum who was the daughter of Hazrat Mavlavi Qurban Ali Sahib who was then district collector of Warangal. Hazrat Qurban Ali was a person who belongs to the Sadat family member as well as a pious person. He was a person of the honest officer and he has a higher educational ability with him.

When Hazrat's spiritual master was even 7 years old when his mother has died. And he was brought up in the family of his mother in Hanmakonda. By the age of 11 years old, he was in Hanmakonda. His ceremony of the naming ceremony was held at Karimnagar at the house of his maternal grandfather. And his father also went to Karimnagar to participate in the function there. His primary education was completed with Mavlavi Wali Abdulla Refai Sahib. And after that with Mavlavi Sarwar Shah Sahib and after that with Mufti Badruddin and at last with Shah Ali Sahib Muhajir Madni. After obtaining his knowledge Hazrat started reading the books. And in which he has much interest. Ghiyas ul-Lughat Urdu dictionary which he has remembered by his heart. So for this reason in his writing, there will find many words from the dictionary. His writing was very good and as well his speech which very good to hear.

He used to say that once he was busy reading some book and at that time one big cobra which was fallen at one of his side from the roof of

the house. And I was hearing the sound of the falling of the snake but due to engagement in the reading, I could not turn at my backside and did not see the big cobra which was there and then the snake went from there. The people have said to me that the snake was fallen at your side and went from there.

He has remembered the text of the books which he has studied in his childhood period and as well as he has remembered and which were fresh in his memory the stories and events which he has heard and seen in the childhood time. When he has reached the age of 11 years then his father told him that now it is not good for him to live at Hanmakonda so come to Kazipet.

Hazrat used to say that from that day I left my stay in Hanmakonda. When his age was 16 or 17 years than at that time his father was left this mortal world.

Sometime before his death then his father has called in loneliness and he has given him knowledge of chest as well as the significance of the grace to Hazrat spiritual master.

The duties of Qazi (judge) work which he has transferred into the name of Hazrat spiritual master 2 or 3 years ago.

Hazrat has much effect and sadness for the left of his father by death. One day in the dream he

was told that “I have not gone anywhere. I am near you.” And embraced him by his chest.

He has started the work of a giving of the legal opinion and its connection which was increased very much due to his attachment of service of the Qazi (Judge) duty work.

There will be the love of the parents to the children which is a natural thing. But the love which has spiritual master with his father in which there will be special quality in it. One time Hazrat has taken some land of his subject known as Jagir Rajkputani in Partake village. And that woman came before Hazrat Qudsara and she wept very much for this complaint. And Hazrat has done soon redress for this matter. And in compensation, he has given her more land which was taken from her. And he was saying to her to the number of times that she should not curse his son in this matter.

LOVE OF HIS FATHER: Hazrat Syed Shah Sarwar Biabani (R.A.) was a lucky man as he had a very loving father. His father loved him very much. Once Hazrat Syed Shah Sarwar Biabani (R.A.) was taken to Pakhal (Lake) by his maternal uncle Hazrat Mir Turab Ali Saheb, who was a Tahsildar at Narsampet Taluka. He wanted to see the beautiful lake of Pakhal and the flora and fauna of nature. His father felt very much the absence of his son. He worried a lot and sent a messenger to bring him back to Kazipet.

Upon insist of the mother, Hazrat Qudsara has sent him to Hyderabad for further studies. After sending him to Hyderabad Hazrat Qudsara was know that there was a spreading epidemic of cholera in the city. Hazrat began sending the persons continuously to Hyderabad to take him back from there. By the third person, he has sent one letter in which he has written that “ For the sake of Allah return back from there.” So he has come back from the middle of the way. He went to the way by covering two kose from Kazipet and he was standing there and waiting for him. But he brought him back when he learned that cholera was spread out in Hyderabad. He never sent his son again to Hyderabad for any further studies, as he felt that his son can continue studying at Kazipet besides learning many other things from him.

Then after this Syed Moinuddin Hussaini Sahib who told Hazrat Qudsara that it is suitable to send his son to Hyderabad for educational purpose. He told him that “What do you know in this matter.?” My son can learn here and also learn other matter.”

Another time, Hazrat Sarwar Biabani fell ill with tonsillitis complaint in his uncle’s residence. And the condition has become very worse. Hazrat went to see him in Hanmakonda. One person told him that “ Hazrat condition is in its last stage.” He was sat beside his son there ” He said that “His father

could not bear the thought of his son's illness. He prostrated before Allah (Sajda) and wept bitterly. He prayed to Allah that his son would regain his health and he would be blessed with long life. He uttered, 'How a young man dies when his old father is alive.' He became unconscious. When he came to consciousness, he found his son healthy. At that time Hazrat Abdul Nabi Sahib Majzub was present in his service. And who used to say to him "Hazrat do something hurry as his health is down and was become very worse. His son was alright on the strength of his father's blessings and the grace of Allah. His father died six months after the occurrence of this incident.

Hazrat Mohammed used to say that Hazrat Qudsara used to say that "My son is on his way. If I am cunning and then also he is cunning." Mohammad Khan Saheb and Hazrat Sarwar's aunt said that Hazrath Afzal Biabani prophesied 'Allah might bless my son like me at the age of forty, as he has been on my path.'

He built a tiles house for his beloved son, which is present now. He himself worked to construct it by lifting wooden beams. After the construction of the house, Hazrat Qudsara has said the following couplets, and its translation and interpretation are as follows.

My son Sarwar has built his house on his place

What I should say its class as it is a Godly throne
 May Allah give him longer the life of the Khizer
 Success in both worlds and on the judgment day

Hazrat Sarwar Biabani respected his father and the spiritual Master (Murshid) very much. He loved him very dearly. In such affection some time ago he has said the following couplet.

Oh my Sarwar my lovely son I am your slave
 And sacrifice my life and heart upon your love

He was so affectionate he used to share his meal with his son from one plate only. Our spiritual master used to say that due to his so affectionate one day he said that “ There is grown a beard to my son.” And he has repeated this matter many times. And for this reason, shame come upon me in this matter. Then he said that my son has such shame even which will not be there with a young girl.

During the childhood period of the spiritual master, Hazrat Qudsara used to go to the locality and used to bring a milk bottle by covering his towel on it for him due to the death of his wife. In the above pages, we have mentioned the details of the fatherly affection and love of Hazrat Qudsara upon his son Hazrat Sawar Shah Biabani.

But we have seen by our eyes that the love and affection of our spiritual master which he has much love and fondness with his Shaikh and father and which was not seen tenderness before.

So for this reason English translator added this meaning further that "There was the fire of love and affection between the two personalities at the two sides."

It was habit and practice of the Hazrat that "He used to come to his house and he used to sit on the wooden bed or platform till the time of Maghrib (sunset) prayer. Sometimes there he will arrive four or ten or more than disciples and devotees in his assembly there. This lowest compiler of the book has got the chance to live in such assemblies for hundred times. And he was able to get favour of the company of the Hazrat. The time of the assembly will be for 2 to 3 hours. In which there will be different kinds of discussion and matters. There will be no day will be such day on which Hazrat did not have mentioned the name of Hazrat Qudsara in the assembly.

For example, if there is a discussion of any horse then at that time Hazrat will say that there was such and such horse with spiritual master or in those days such and such horse was there. Then he will say the story of that horse in this matter. If there will be a discussion of the house then Hazrat will say that he has seen such and such house with

Hazrat Qudsara. And its story is such that. If there will discussion about fruits, food grains then in short, whatever there will be discussion then there will become the name of Hazrat Qudsara on his tongue, and it's a matter of discussion which will be compulsory for him. And which will be as per saying that the thing which will be liked by anybody which will be said by that person number of times.

It was regret for me that I could not record the sayings of Hazrat on daily basis in the assemblies then otherwise this book episodes of realities and knowledge of God which will be found in a big volume of treasure. Now there is no such company of the assemblies and luck of hearing of the sayings of the Hazrat. And where there are words of jewels of skill. And where there are subjects of heart touching in the sayings which will be find hearing persons of fondness and who will get a taste of love and love of Allah and upon hearing such discussion there will be loud and cry in the assemblies of the Hazrat. And also there will find waves of love. And the heart will be full of happiness and joy. Then there will be a discussion of the other matters. And after that in such assemblies, there will be also discussions of worldly matters. There were passed away of 21 years by leaving such assemblies. But it seems that it is a matter of yesterday. Due to the remembrance of

memories of those matters, there will be a strain in the chest.

4. The special conditions

Hazrat spiritual master who does not use to take the name of the Hazrat Qudsara. And he used to say as Malik or Peer Murshid. So the lowest compiler's elder son's name was decided to name Ghulam Afzal Biabani. Then Hazrat told the lowest compiler's fathers that he could not call Hazrat spiritual master's name due to manners. So he said to him that "You can call his name by yourself."

There was the habit of the Hazrat that he never spit in the area of the shrine of Kazipet or he will use the smoke pipe. If there will be required to spit then he will spit in his towel. If there will be required for smoke pipe then he will say by sign and he will go outside the limits of the shrine and then he will use the smoke pipe there.

In the youth period, Hazrat used to do work of sweeping by his hands in the morning and evening time in the shrine building. And he will put on lights in the shrine by him.

Now due to old age, he used to use to sit on the platform or on the wooden-bed.

Hazrat used to say some time that daily he used visit Hazrat Peer Murshid it means that he used to talk with him on daily basis. Hazrat Qudsara said "In any dream that my son if never come in the dream to see him then there will be his thinking about him. Where ever he will go he will also follow him."

Hazrat Qudsara has done his first marriage due to insisting on his mother's old age and on her insists in his younger age of 12 years with the daughter of Mir Torab Ali Tahsildar and who was his uncle. And this was his engagement of childhood. The event details are that Hazrat Qudsara has prayed for the girl for Tahsildar Sahib and upon the birth of the girl, he has told Mir Torab Ali Sahib that this girl belongs to my son. And from this wife, there were born to him two boys and two girls. Upon the death of the first wife, Hazrat was married a second time at the age of 36 years and from this wife, there were born to him two boys and one girl. Upon the death of his second wife, he was married the third time at age of 49 years with the niece of the Syed Qalandar Sahib. And who belongs to children of Hazrat Syed Shah Sibqatallah Naib Rasool and from this wife there were born to him 3 boys and 3 daughters.

Upon the death of his first wife he has seen her in the dream and who requested him for Hajj pilgrimage of exchange for her and she has informed him that in such and such box there is

such and such amount is kept there. From that amount, Hazrat has arranged the Hajj Pilgrimage in exchange for her. After this Hazrat has used to say that he was seen in the dress of the Haji woman. The second wife used to began saying before two days of her death that “Her pearl palace is ready there and which is seen by her.”

One day there was a discussion that there were total disciples of Hazrat Qudsara that about 20,000 or 22,000 but his wife told him that your disciples may be more than this. He told that “Yes, I have made more disciples. So, for this reason, there will be more disciples”. His disciples are there from all total villages of Warangal, Hasan Parti, Manakundur, Girmajipet, Ankshapur, Hanamakonda, Marathwada, Warangal, and except the Hyderabad city, in Falak Numa, Golconda Fort, Alwal, Balaram, Secunderabad, Aurangabad, Jalna, Bangalore, Puna, Bailgaon regiments there are a large number of my disciples are found there. In the different places of India and in Rajputana etc., his disciples are found there.

3rd part

Special conditions

In the beginning period upon him, there will find generally the condition of ecstasy. So in those

areas one time in the morning he was going outside of habitation of the Rangshaipet and Marathwada and there was black color on his face and he was wearing at that time lungi (colored sheet meant to cover the lower part of the body) on his body and there was no dress upon his body. And he was not wearing footwear on his foot. By chance, Hameed Khan has looked at him. Khan Sahib who was his disciple and he has recognized him and brought him to his house. And after that, he was in such condition of ecstasy for a period of two-three days. His eyes were red and on his face, there was find the feeling of anger. For many years he used to throughout night sleep was illegal for himself. And he used to sit throughout the night time in the house. And sometimes used to stand. And sometimes he used to be found in the condition of prostration. Due to the night-long prostration, there will be very much effect found on his eyes. And eyes were found red. Sometimes there will find shin attached with the leg. So there will be required to detach from removing for this reason. When he will sit in the night time then he will rest on his elbow of the right hand generally. So there came corn (on the skin) on the elbow. While sitting in the night time he will smoke a cigar of Plass (*Butia frondosa*) leaf or beedi (a kind of inferior cigarette). In every condition, he used to find weeping throughout the night. The most time of the day will be also spent by him in the weeping.

Due to much weeping, there was find the mark of black from the eye to cheek. The weeping in the love and affection of Allah and his prophet as well as weeping for separation and parting was the practice of the holy friends of Allah. Not only big holy persons of Allah as well as the holy prophets who used to find always in weeping condition. And will become in unconscious condition due to the manifestation of Allah.

The taste of the pain of love and affection will be known to that person who has the effect of love and affection in his heart. The hearts of the persons who are empty from love and affection of the prophet who does not know in this matter. But before unknown persons or in the assembly he does not use to weep there. Even it is not known that he has such a condition with him. But in the assembly of sama, there will be the flow of his tears from his eyes. And he has much fondness of the sama (listening) meetings. And his disciple singer Dhana used to sing for him for many hours in a lonely condition. And he used to listen to her singing in the loneliness. And he uses to weeping at that time by hearing her. Due to the condition of ecstasy he used to stand to go outside somewhere in the nighttime. In such a condition, he could not recognize his sons. Sometimes he could not recognize his sons and wife in the house. And he will be asked who are you.? But all these are matters of the night time. As per his saying there

will be a veil on the night on the lovers. During the day time, there will be a meeting of him with all persons, conversation and dealing of the estate and duty of the Qazi work. And which will be continued as per his practice. One day this slave has permission for *Salat (prayer) Israr* from Hazrat. And he was given permission to me. He told by showing signs toward Bogutta that he also has prayed there. And where he has visited the prophet of Allah there and after that, he has discontinued by going there.

One night suddenly he was stood as such that he was welcoming somebody there. Then he has said that "See how thin is the stomach of Hazrat Bu Ali Qalandar. And there is no shirt on his body."

One person told Hazrat that "As per the saying of Hazrat Qudsara all your prayers were accepted by Allah. Upon hearing this he told "Yes, this is the great dignity of Allah. Allah did never rejected our prayers of our sinners' persons at any time. I should thank Allah that he never rejected any of my supplications due to the footwears of the spiritual master."

Mirza Azim Allah Baig said that "One time in the shrine area Hazrat was sitting under the tree of Molsari (tree bearing jasmine-like flower) and it was the time of morning and suddenly he was looked at the sky side. And around of his face there

was become the aura of light like around the moon of the light.

The fourth part

And which began increasing as such that it was covered on all side of his body. Then after some time, he was come up and then such condition has been finished. After this, he was looked at the tomb side and he has said that "It was all favour of the sake from his side."

Among his disciples also there was prevailed condition of passion and upon his elder daughter, there was prevailed condition of passion for some days. And upon Syed Mohiuddin Sahib superintendent of Samsatan Court Paloncha, there was prevailed passion also. There was no care of the superintendent about his hiding and he was jumped into the well. And he uses to call Peer Sarwar and Allah Akbar. And his condition was such for a period of one year.

Mirza Akram Hussain who was also become Majzub (one lost in divine meditation) and after becoming a disciple then in the beginning period he uses the music of Sitar (three-stringed guitar)

and sings songs. And used to be found in the condition of the weeping always. And while increasing his such condition he used to become unconscious and intoxicated. And in that condition, he went to someplace. And it was known where he was gone.

To Nazir railway gateman he was advised him Islamic creed upon his becoming disciple. In the period of 3 months of the endeavors then his heart began invoking in the worship of Allah and Nasir was died by accident of a railway train after breaking the fast in the month of Ramadan and till funeral bath and burring the heart beating of the deceased person was found. This is the training of the perfect Shaikh.

Choti Begum said that once she was requesting something with Hazrat Qudsara while putting her head on his foot and he said that "If your spiritual master like then he can fulfill your need within 3 or 4 days."

Among his disciples, upon Hazrat Lala Miya some time there was prevailed condition of passion and mysticism and now due to the grace of Allah, he is still living.

My mother in some matter she was requested Hazrat Qudsara. In the dream, it was said to her that "There are lock and key in the hand of your husband. At the time of this saying, there was find one lock and key in the hand of Hazrat Qudsara.

And while showing it the saying was said in this matter.

The mother used to that say when Hazrat was staying in Hyderabad in the villa of Nawab Nusrat Jung and in one night one unIntroduced old woman who was sitting near Hazrat at that time. Upon seeing her the old woman has ignored her. And she was asked Hazrat in the morning who was that old woman.? He told her upon her insistence that she was Zuhra Bee and who is residing near Mir Jumla tank in Hyderabad and she came to visit him.

In those days in the day time generally, Ismail Sahib Majzub Kambal posh who use to come to visit Hazrat at the 4'o clock. But he will stay there by standing and say salam to him and go after some time from him.

In Kazipet Hazrat Abdul Nabi Sahib Majzub who used to come from Hanmakonda to meet Hazrat and sometimes he used to stay in Kazipet for a period of one week.

Hazrat's nephew Hazrat Quader Ali Shah said during the illness period of Hazrat in the night of Ashura (day of the tenth of Muharram) I have met with the prophet of Allah and by folding my hands I have told him that "I have written one encomium in which he has mentioned ode in his holy personality then who told me that "To write in the praise of Sarwar Miya." When I have told about my dream to Hazrat then he began weeping bitterly. Then

Quader Ali Shah has written two quatrains which are as follows.

Quatrains

I heard whatever told me on the 10th night
 Never understood this was an ordinary thing
 Everything is there in my heart but oh Sarwar
 So surprise that which matter that I should write?
 The position of Sarwar, Sarwar who know well
 Who is near God and God knows him very well?

4. Manners

His manners which were like the model of the manners of the prophet of Allah. He used to follow precedence in saying of salam. He will accept the salam of everybody by standing position unless the person shaking of hands will not leave his hands then he will hold the hand. He did not allow anybody to touch his foot. If somebody will touch his foot then he will be caught his hands or he will go move to the backside. And in its exchange he will also touch his foot. One who will come to his visit then he will offer him smoke-pipe. And he will address visitors with his full attention. There was one wooden-bed in Hazrat's drawing-room. And on it, he used to sit there. Generally, he used to sit on the earth, or on stone, or on a piece of wood. And

the people also sit with him in the same way there. His has nature of sincerity. And his personality was free from fictitious. He never needs his praise. And he did not like his praise. He used to give such respect to other people that he will be happy for this reason. He always used to sit at end of the carpet. And he will not sit at the main place of the assembly. During the days of this book's first edition, he used to visit this lowest person's room after Zuhar time and he will be there for or two hours. And he will be sitting at the end of the carpet. Even though this lowest person insists him to sit in the main place of the room. Then he will say that this is his habit. He did not have a habit of extending his foot or sit by the support of the wall. He did not like to hold the staff in his hands or to use eyeglass on his eyes. Sometimes there will be required for him for support of the staff but he will be used to ignore it. In spite of his old age, his body parts were very strong. Eyesight, hearing, and others parts were all in the good condition. If there will be the praise of any Shaikh, or learned person or any other person then he also included in the matter of praise. And in case of not knowing him then he will express his unknowing in this matter. He always used to keep hidden defects of other persons. He did not talk harshly or he did not talk in an angry style. He will meet with every person with humility and sincerity. If he wants to advise anybody then he will say to him orders of Allah and

his prophet and the holy person then he will give advice to him calmly so that person may not be dis-hearted in this matter. If any person who talks absurdly with him or any singer who will sing in bad voice then he will hear him contineously and encourage him. If any person when calling him then he says yes. Whether that person may belong to any category. And to old women, he will address as atta or sister in the Telugu language. And to men, he will address as Hazrat. And youngers he will address Miya or master. There were no tum (thou) or tu (thou) Urdu language words on his tongue. And with every person, he will address as AAP (you) and at the time of saying salam, he will say adab. He will say salam to the passing person before him. And also he will say salam to the person who comes in his presence. Even for coming and going for a short will then he will say salam to such persons and there was much of his habit. He will address the persons of the estate as ayya (sahib) word in the Telugu language. He used to talk with his people of the estate in the Telugu language. He will think far related persons as his close relatives. He used to like very much old friends as well as friends from good families. And he will be used to do their much hospitality for them. There were manners with the poor persons. One Shah Sahib who was there in his drawing-room as per way guest. One day told Hazrat that still there was not received meals from inside of

the house for far. Upon hearing this he went inside and brought his meals for him. And he was given food to him. Then Shah Sahib told him “Hazrat why do you have taken trouble in this matter?.” He told that to bring the meals to the fakir persons is not unsuitable work. If anybody praises for himself then he will not refute in this matter. Mostly there will be praise by fakir and guests persons for themselves but he will not disapprove for this matter in his meeting place.

His dress will be always muslin Kabcha (Kurtha (shirt) and lungi and towel on his head will be found. If there will be required to go for invitation then he will wear white muslin angarkha (narrow sleeved ‘achkan’ like a coat), white turban, and cotton dress he used to wear on his body as per Islamic law. He does not keep always more than 2 or 3 dresses for himself. He used to say it is not known when there will come death.” So then what is there requirement to keep more dresses.?

One day he was sitting on the platform of the shrine. One person came from the city for the visit purpose of the shrine. After the recitation of Fateha, he was going back from there and that person asked him who are you.? He told him that “ He is the sweeper of the shrine.” That person has given four paise (penny) to him and which he has accepted this amount. That person went outside and he was asked with the persons who were available outside. And that person was regretted

very much with Hazrat in this matter. And he has given him Rupees five as n to him but he did not accept that amount. And Hazrat was contented with the amount of four paise (penny).

There is also one more such event which was happened that in the midnight time one person came from Hyderabad into the shrine and he has asked with Hazrat who are you.?. Hazrat replied to him that “ I am sweeper of the shrine.”He told him to fill a smoke-pipe for him. He was filled him smoke-pipe and given to him. In short, he was very much humble and a person of great manners. There was such kindness and mercy in his nature that when any person of problem who will weep before him then he will also weep with him. There were pains of delivery for one servant girl so she began weeping. Upon hearing her weeping Hazrat also began weeping there. One person brought into his presence one person who has married his daughter without his permission. That person accepted his mistake in this matter. Hazrat told his son who was Qazi Sahib of the Warangal district that “Due to old age, this person is eligible for mercy as well as forgiveness”. Hazrat has given meals etc. to him and then he sent him from Kazipet.

Brother Ahmed's grown up young girl was died by plague disease. When there will come her discussion then Hazrat uses to weep very much as an adult girl has died.

Shafqat Ali Sahib who suffering from the complaint of piles with him. One day he was telling Hazrat his suffering and he was weeping very much there at one side and on the other side, Hazrat was also weeping. The lowest compiler of the book was present there at that time.

One person who cut the wood of the trees in Kazipet so for this crime persons has brought him by tieing both the arms of the person before of Hazrat. Upon seeing him Hazrat began weeping at that time. He was bitterly weeping. And he said that "On the day of judgment sinners will be brought there in such condition."

One time tavern-keepers brought one person in the arrest condition before Hazrat. And told him that this person uses to steal the pot of date-liquor from the trees. They have put one pot of date-liquor upside position in the neck of the thief. And in the nighttime, they brought him and tight him with rope on one tree. In the morning when Hazrat comes out side of the house and upon seeing that person who asked the person what is the matter in this case.?" Then Hazrat upon hearing this case he has called one respectable person of the village. And upon coming of that person Hazrat asked him to ask tavern-keepers what is the complaint in this case.?. And that person who was scolded to that person. And then he told to Hazrat that there should be given severe punishment to that person. Then Hazrat told him that " This time he may be

forgiven. If there will be a mistake next time then there will be given him punishment in this matter.” All people left from there to their places. But this lowest person was remaining there. Hazrat told this lowest person there is the complaint of this person with tavern-keepers. So he was called them there in the matter and he was included in this settlement.

In the courtyard, there was a small thatch hut. And which was damaged by the fire. Upon seeing the fire flames Hazrat began weeping. Then soon the fire was extinguished. Hazrat was a very kind-hearted person.

For the compensation of furnaces of the excise, there was called the statement by the government. When he has submitted the statement then officers have told him by indication to show more amount in the statement. But he did not agree on this matter. In matters of justification, he will consider all parties on equal status.

Karim Baksh choristers’ son who employed by any son of Hazrat. Karim Baksh complained in this matter with Hazrat and who returned back Karim Basksh’s son from his son.

For attending this lowest person’s birth anniversary Hazrat came to Hyderabad. And he stayed in the city for a period of two weeks time. One day there was his intention of Hazrat for having a bath. And there was the entrance to the bathroom through the ladies section of the house.

But he did like to go by that way to the bathroom. Even there were fixed curtains there so that ladies may not be seen by him. At last, he was called water in another room on the outside of the house and he was taken bath at that place. The brother of this lowest person told that there was some effect of the evil spirit there in that room and that effect was no more due to Hazrat's bathing there.

He used to give respect to learned persons. The city's great and famous learned persons like Mavlavi Abdus Samad Qandhari, Mavlavi Mohammed Yaseen Sahib, Mavlavi Waheeduddin Sahib, Mavlavi Naderuddin Sahib, Mavlavi Mansur Ali Khan, Mavlavi Anwar Ullah Khan Sahib well known as Nawab Fazilat Jung Bahadur used to come mostly to Kazipet to meet Hazrat in the shrine. Hazrat used to meet with them with much sincerity. And there will be discussion with them for many hours. He used to respect all of them very much.

Once in the presence of this lowest compiler came there Nawab Fakher Jung Commissioner of the customs and Shaikh Abdul Raheem Secretary Revenue department came to meet Hazrat in Kazipet. There was tight space there so there was the spread blanket. All were sat it and for a long time there. When they left then Hazrat stood and shake their hands. In those days Mavlavi Anwar Allah sahib came there. And there was the discussion with him for a long period of time. When

he left from there then Hazrat went outside to say God bye to him up to his carriage. As per his religious status, there was done much of his hospitality by Hazrat.

On the death day of Hazrat's son Hazrat Amin Badshah, there was held Faitha recitation assembly in the shrine from the H.E.H the Nizam of Hyderabad Government. Upon hearing the situation Nawab Afsar Al-Mulk went into the presence of Hazrat and he told him that due to this tragedy this offering function may be postponed. But he did not agree on this matter. And he told him to perform an offering in the shrine. Amin Badshah was Hazrat's younger son and a person's knowledge as well as he was a handsome person.

He used to accept presents from the people but he will say them not bring presents by next time. The poor persons who will become his disciples and from them he will not accept an offering from them and he used to say them that

"We are a landlord and we did not need it."

Nawab Qutub Khan once who has given him Rupees 1000 to Hazrat as an offering. But Hazrat did not accept this amount and it was returned back to him as at that time he was not his disciple. When he has become his disciple then he began accepting his offering. He used to say that content is a good thing. Once came there epidemic of the animals and Hazrat's 60-70 cows have died but he did not care in this matter. His wife who was the

owner of the property termed as Maqta for many years but he was not benefited from it. And upon my marriage, Hazrat has given me that property to this lowest compiler. In spite of such riches, there was Hazrat's livelihood on the trust in Allah. He follows lifestyle as per saying that "There will be a new day with new subsistence". There will be dealing on the daily basis. One servant told Hazrat that to day's paddy was not pounded then he told her that today we will sleep without food. And tomorrow there will be pounded paddy and we will be eaten food. If we sleep one day without food then what will happen.?"

At the time marriage of this lowest person, Hazrat came to the city and with him, there was an amount of Rupees 4,000. And by chance, there was a situation was there for the marriage of his two daughters and one son. And there was the expenditure of Rupees 18,000 was incurred and for which there was done arrangement there. Even though it was done by loan amount. But in the untimely marriages, there was no delay or difficulty which has not happened in this matter. In this way, all works of Hazrat will be used to happen on the trust of Allah.

The construction shrine building, platform, drum house, water reservoir were constructed under the supervision of the Hazrat and by his funding. But stone flooring in the shrine area and shed of the mosque building which was built by the H.E.H.

Nizam Government funds. The second time the repair works of the mosque which was done by the government funds. There are much-required repairs in the shrine building and it is not known in whose fate this felicity will go.

Hazrat Qudsara's (Hazrat Syed Afzal Shah Biabani) tomb even though was constructed by the funds of the disciples but its credit will go to Hazrat Namadar Khan Sahib. But in it, there is much amount of the Hazrat (Hazrat Syed Afzal Shah Biabani) which is included in it. After construction of the tomb, on the upper side of the tomb, the big Kalas (spire pinnacle) was provided by Kamandan Sahib and its cost is Rupees 2,000. And the small Kalas (spire pinnacle) which beside it was provided by Nawab Qutub Khan Sahib. The Kalas (spire pinnacle) of the arches were provided by Nawab Afzal Khan Sahib.

There was a broken roof of the shrine and its wood was provided by Nawab Afzal Khan Sahib and he has also given amount in this construction. This lowest person who was added sale amount of the first edition of book *Afzal Karamat* in the construction works.

When Hazrat has left this world. And there was done funeral bath and upon his burial when this lowest person come back to the house at 11'o clock. Upon return to the house after asking it was known that for the arrangement ceremony of the

second and third day Hazrat did not leave anything except the name of Allah in the house.

Once Hazrat told me that there is a saying of the fakir persons that “ Upon their death, whatever amount which will be available with them then the such number of marks may be given to them”. And afterward, it was known that there is an indication in this saying about this matter towards his condition.

Hazrat used to take care of the hospitality of the guests. Generally, the persons used to come to visit Kazipet and to meet Hazrat. He will accept them as his guests. The person who used to stay in his drawing-room for many days. He will arrange the good hospitality of the guests by providing them quality meals. Hazrat will thanks very much the guests for staying in his house. When the guest will leave and ask for permission to leave then Hazrat will ask him generally to stay one or two days more and there will insist on this matter.

There will be equal treatment with travelers. When there will arrive any traveler then he will be provided food till his stay in Kazipet and there will be given cash to him for his other expenses. Some travelers will stay in his drawing for a period of months and years as his guests. And there will be equal treatment with them and also at the time of leaving travelers will be given traveling expenses. The special persons who will be given travelling expenses of Rupees of 40-or 50 or amount which

will be more than this. There will be visits of the persons mostly due to railway junction of Kazipet. In the drawing-room always there will be found some persons there.

One time one traveler came there and Hazrat was present outside at that time. And this lowest person was also present there. Hazrat told the woman servant to bring the meals for the traveler. And she told him that the afternoon meals were distributed and in the evening he will be given food. After some time the same servant told that meals are ready for Hazrat. Hazrat told her that "She told just now told that there were already distributed meals. Again now you are saying meal is ready". Then Hazrat told her that "First bring meals for the traveler and then he will come into the house later for eating his meals." Then the servant has given food to the traveler then Hazrat went inside of the house for eating his meals there.

There were will be a large number of beggars there but he will not ignore any beggar. Whatever possible Hazrat used to give to the beggars. If there will be nothing with Hazrat then he will tell his Patel (village revenue officer) to arrange something for him. Or he will go inside of his house and ask something from his family members and give it to the beggar. If he will give something less to the beggar then he will excuse him in this matter. One time one person has given present of smoke- pipe made in Bider to him. One beggar

comes there and upon talking with Hazrat for some time that Shah Shah Saheb asked Hazrat to give him that smoke-pipe. Hazrat told him that “ He was just started its use. There is one more similar smoke-pipe in there inside of the house and I will give that smoke-pipe to you.” The persons present there have given the warning to the Shah Sahib but he was not agreed in that matter. At last, Hazrat has fulfilled the demand of the Shah Sahib and given that smoke-pipe which was made in Bider.

The rich and wealthy persons who used to come in his presence very much. But Hazrat did not go to meet them without an invitation from them. When he will visit the city then Nawab Afsar Mulk, Nawab Usman Yar Dowla, Nawab Shah Meer Jung, Nawab Nizamat Jung, and Nawab Luft Allah Bahadur come to visit him there. There was much devotion to these Nawab people with him. But Hazrat never told them for any of his personal needs. Yes, if they will be required for something for others then he will do a recommendation without any hesitation in this matter.

He was punctual in his daily prayers. During the period of fasting, he used to recite the Holy Quran. Due to living on the trust of Allah, there was not his condition to pay the Zakat (religious tax as a basic in function of Islam) amount. But if there will be an increase in more number of the cattles then he used to pay Zakat amount.

At the last age, there was a complaint of the conflagration of the bladder to him. And for this reason, Hazrat was unable to perform the daily prayers at the prescribed time. The reason for not performing the daily prayers on the time for which he used to say the above reason only.

He was very kind to youngers and as well as to his disciples. His one disciple Usman Khan Sahib who was the son of Shamsuddin Khan who was died. And for him, he used to remember him for a long time period and he used to weep also. Small kids in the house if they will sleep without eating meals then Hazrat did not his eat night meals unless it will be known that the kids were wake up and have eaten the meals. Hazrat generally used to feed the small sons from his plate. His younger son once was fallen from his horse and upon knowing this news he was running there from his house without wearing footwears in the condition of the naked foot. Syed Najamuddin Biabani who was died at Alair and also his son Syed Aminuddin Biabani who was also died and by remembering both of them he used to be live in grief condition always.

Hazrat was very kind to this lowest person. Hazrat used to say to my wife that as per saying that "There will be much dear the interest than capital amount. I have

more love for Dola Miya (bridegroom) than my children. He used to call me Miya or Dola Miya.” In the matter of his affection whether there will be his children, disciples, or devotees who think that there was much favour to him than others. There was the style of his such affection that everybody will become his beloved. Once he went outside from the garden of Mohiuddin Badashah in Troop Bazaar in the city and there was a large number of people who were gathered around him to meet there at that time. And who proceed further and kissed his foot. From all sides, people were proceeding and meeting with Hazrat there. One person who was standing far away and who was watching this and said that “Sarwar Miya Sahib what act of captivation you have done that all people are kissing your foot in this way. And nobody is not coming to our side. Even I also belongs to the person of good family.” One person replied in this matter that “Sir popularity is from the side of Allah only.”

In short about his manners whatever it should be mentioned which less be less in this matter. There was an effect of his company and the circle of the devotion of Hazrat that the person or his family members who will not become a disciple or get favour from another place. He will be kept away from all. There are many families are there who are disciples and devotees of this Biabani chain from the chains of their ancestors. One who will sit in his

company then he will not consider others in his look. The trained disciples of Hazrat who are in whatever in number are there but they did not have a fondness toward other Shaikh.

3.MIRACLES OF HAZRAT SYED SHAH SARWAR BIABANI (R.A.)

(Part-1)

Hazrat Syed Shah Sarwar Biabani Rahmatullah Alaih, miraculously cured a number of patients who had been suffering from serious ailments. Some of his miracles are narrated here so that we can have an idea of how powerful is the Grace of Allah.

1.Once Badi Begum was attacked with cholera. As she had suffered a good number of loose motions and vomiting in a day, she became unconscious. Her daughter brought her to the Dargah Shareef. As soon as Hazrat Sarwar Biabani had entered the Dargah Shareef, she holds the feet of Hazrath and wept bitterly for his blessings and prayers for curing her mother. He consoled her that he would pray to Allah for her recovery and she would soon recover from her illness. She, in her anxiety, was not satisfied with it. She, still weeping, insisted on an immediate cure. He again reaffirmed that she would certainly regain her health and live for a

long time. Then he entered into the holy shrine (Dargah Shareef) and offered Fatiha. He came out of the holy shrine and looking at the holy tomb he uttered that people would not come here to die or to suffer from diseases. If that was so why they should come all the way to Kazipet Dargah. Later, after a little time, Badi Begum had come to consciousness by the Grace of Allah. She regained health within a week.

2. Afzal Begum Saheba who was suffering from severe tonsillitis came from Hyderabad to Kazipet Dargah (shrine). Her pain was so acute that she could not drink even water. Her relatives requested Hazrat to pray for her cure. He gave them the holy ash (Vodi Shareef) to be swallowed by her. She swallowed the holy ash. She was cured completely and regained her health by the Grace of Allah.

3. In the village Urs Jagir there was one function in which mother want to go to attend it there. Hazrat was prohibited her not to go today. But to go by tomorrow. She told him that there is a function today. Hazrat has become silent. And he said that "It not suitable to go today." In short, the mother went away to Urs Jagir village. From the way, one man came by running and he has informed that that cart was down. And also it was broken. There was sent another cart from Kazipet and mother came back.

4. Syed Mohiuddin superintendent Samamstan Paloncha court who said that "Once he asked

Hazrat's permission to return back to the headquarter.” Hazrat told him to have intention after 2 or 4 days. Then he has asked Hazrat again for permission after 2 or 4 days. Then Hazrat asked him to stay for 2 or 4 days. And after this Hazrat has given him permission to travel. And who said that “When he has reached Godavari river then he was able to know that since 8 days river’s width was full. All people were detained there. And today there was opened the way for the onward journey.

5. Manjli Bee (sister-in-law of Hazrat Darvish Mohiuddin Saheb) fell ill with the plague. She was a resident of Hyderabad. The disease was at the primary stage on the day of arrival. Hazrat Darvish Mohiuddin Saheb took her to Kazipet. Her husband and her mother also followed her. She felt pain in her armpits and her temperature was raised at the dawn of the next day. On the same day by 8.00 p.m. itself, she became unconscious because she had been running a high temperature. Hazrat Sarwar Biabani was informed about her condition and the severity of the disease. He asked them to make her swallow the holy ash (Vodi Shareef). Hazrat Darvish Mohiuddin Saheb who brought her here felt sorry for her condition and expressed his anxiety to Hazrath Sarwar Biabani Saheb. Hazrat Darvish Mohiuddin Saheb told Hazrath that he had brought her here keeping full confidence in the miraculous powers of Hazrat to cure her. But she became unconscious and her condition was

serious. There were no other medical facilities here except Hazrat's blessings and the Grace of Allah. Hazrat Darvish Mohiddin's anguish grew. He further said in his anguish that it was 9.30 p.m. then as there was a train to Hyderabad at 12.00 midnight, he would wait up to 11.30 a.m. If her condition would not have been changed by then, he would go to Hyderabad to fetch a doctor to treat her. He further demanded that he would not leave Hazrat to go away unless her fever was controlled. Hazrat was surprised at this. He uttered 'Allah, Allah'. Then he gave her some medicine. By ten p.m. her fever was controlled and the pain in her armpit was also relieved. By 11.00 p.m. She was completely cured of her disease by the blessings of Hazrat and the grace of Allah. Hazrat has inquired her about her health. She said that she was free of fever and pain. Then Hazrat advised them to take her home. He also left for his residence.

6. Fayaz Ali Khan fell ill when he was in Anda. He remained unconscious for ten days. His wife who was in Hyderabad received a telegram relates her husband's condition and asking her to start immediately to Anda. She decided to go to Kazipet rather than starting for Anda because she wanted to hear a good word from Hazrat and his blessings for her husband's recovery. She had greater faith in the grace of Allah and the blessings of Hazrat. Though she was advised by her relatives to go to Anda to look after her sick husband but she came

to Kazipet. Hazrat prophesied that her husband would regain health within a few days. After a few days, she received another telegram in which it is informed that her husband was fully recovered, as prophesied by Hazrat. She was very happy. She left Kazipet to meet her healthy husband.

7. Mavlavi Azeem Uddin Sahib was suffered very much from the illness of the cholera epidemic. He has sent one telegram in the service of Hazrat with details of his health condition. Hazrat was very much worried about this matter. And that night he was stood throughout the night. He told in the morning to his mother that “ We have relations with this family for four generations so which we have fulfilled all our duties to them today. By the grace of Allah from the next day, there were received messages of the recovery of his health. And afterward, there was complete recovery was there to him.

8. The health condition of the wife of Hafiz Syed Abdul Latif has become seriously ill at the time of delivery of her younger son. There was no hope of life for her. The patient said that “She has seen in her dream one big cock who was cutting her duration of life by his beak. And due to horror she was weeping very much and at that time Hazrat came there in her dream and that cock was spoken with the Hazrat. He has prohibited him not to cut the span of her life. Afterward the cock was fly toward the sky side.

9. At the time of the birth of the younger boy there was severally effect on the health of Hazrat's wife and the condition was very dangerous. Mother was requested for the recovery of the health. Then Hazrat said that now there is no benefit at all. Then one day he has prayed especially on this matter. And there was the recovery of the health. When there was held function of chilla (For Muslims the period of postnatal seclusion traditionally lasts 40 days. The religious rituals are performed on the 40th day and these include shaving the child's head, as a vaginal birth is considered unclean. This act permits, what is considered, the growth of 'new' and 'clean' hair [33].Jul 5, 2016) then he said that “ He was engaged very much wailing in this matter. And he said that during these 40 days there was no such day passed on which I did not weep.”

10. Mohammed Afzal Khan who was become severally ill in Mellampally. In the condition of illness, he was brought to Kazipet in the cart. And he was in the condition of the unconscious during the traveling period on the way. And he was reached to Kazipet at 2'o night time. Hazrat went to see him and inspected his health condition. And he was in the unconscious condition. And he has become thin and all his bones were in an appearance on his body. And his sister Choti Begum who used to be in the condition of weeping and lamentation. And she used to request Hazrat

for his prayer in this matter. And condition has become very critical. But she did not pay her attention to cure but she left his brother on the attention and prayer of the Hazrat. Once his sisters began weeping and lamentation very much. Then Hazrat told her that from tomorrow onward there will be the recovery of the health. And after two days there will be a decrease in the fever. So it has happened like that.

11. One disciple in Warangal has taken Hazrat to his house for the invitation. When he has reached the house then he has inspected that there was one patient who was ill for six months period. Upon him, there was the condition of agonies of death. Upon seeing him he was very worried very much. And he was told many times, "Oh Allah there is his respect in your hand." He came back to his house and has requested with Hazrat Qudsara in this matter. Hazrat Qudsara told that "This goat was sacrificed six months ago. For your sake, we have given him life today."

12. Hazrat Lala Miya is the famous disciple of the spiritual master. In the dream, a list was given to him. And in which there were names of the disciples in it. He said that upon its reading when he was reached at the end of this list and but could not find 3 or 4 names there. Regarding the first name, he has asked the holy person who was standing there. He was asked with him whose name it was removed from there. That holy person said that it

was the name of the wife of such and such disciple. And whose name was removed by his hand.

13. One time this lowest person's elder brother Samdani was coming to Kazipet. And when he was entering into the house then at that time Jalmandal insect bite him and its bite is more bitter than the scorpion. And the brother was suffering very much due to biting. Hazrat came at that time and as per his habit, he has started discussions. He has told details of some holy persons. Brother was suffering very much in this matter. Hazrat told his brother that from this poison there is no death but there is much pain. He told due to such pain he wants to cry about this matter. Hazrat told his elder son to recite something and blow upon him. That elder son began recitation and Hazrat engaged in the discussion there. After some time there was no effect of the poison and my brother went to the city in the evening time.

14. One time there was very much pain in the neck of my wife. There was not passing anything in the throat. When he was known this then he came there. And he was told to drink water. And she told him that there is no passing of the water. He told her at least to drink one draught and she has drunk one draught of the water with much difficulty. By the grace of Allah from the same time, there was the recovery of the problem of health.

15. In Hazrat's house there will be used to live at least 50 member persons and servants. There was

used to require 30 or 40 kilograms of rice daily. All people who used to spend life in peace and comfort due to the sake of the blessing of the Hazrat. And even such lifestyle which could not be available to also rich persons. If there will be any problem or illness on any person then at that time he will be caught on the foot of the Hazrat. Due to the sake of Hazrat's general favour so, for this reason, there will be the recovery of the problem to the persons. Mostly he will speak about matters of invisible. But in such style that he was heard or somebody told him like this.

16. One time he was in the drawing-room of Nusrat Jung. He told there one person that he was heard in the side of the house that Ahmed Baksh cavalry officer has died. That person was regretful in this matter and left from there. Then he went inside the house and he told that he was heard outside of the house that Ahmed Baksh cavalry officer has died. One free woman told that "Hazrat told outside that he was heard inside of the house. And he came inside the house and he told that he was heard outside of the house. In reality, he did not hear inside or outside of the house. Upon hearing this he was smiled and he has become silent.

He used to say the condition of the holy persons and some time he used to describe the features of them which will be said by such a person who has seen them.

He was seven years old when his mother has died but he used to describe her features fully.

17.Mavlavi Munawar Ali Khan who was in Kazipet and there came one telegram from Hyderabad that his boy is ill there. Then one person came from there the boy is seriously ill. Hazrat has given him assurance of the recovery of the boy to him. So he has canceled his intention to visit Hyderabad. And he has requested Hazrat to satisfy his wife in Hyderabad in the same way he has satisfied him. Upon hearing this he was smiled. And his wife told him that one the same day she was seen Hazrat in her dream and he was standing at the bedside of the boy. Then after some days, there was the recovery of the disease of the boy.

18.Mavlavi Hussam Uddin stated that when his mother has died then there was a worry for him that there was not heard from her about the Islamic creed at the time of her death. And it is not knowing what is her condition after her death.? He has requested with Hazrat that he should help him in this matter that what is her condition is thereafter her death.? So that he can able to know. He told him that "Yes, he will be known".It is said that in those days he has seen his mother in the dream and there was coming recitation of the Islamic creed from her chest. In the morning he told his dream to the spiritual master. And also he told him that his mother could not talk to him. Hazrat told him that "Yes, she will talk to him." He

has seen his mother again in his dream and who told him to pledge on the hand of his father in law who is a perfect spiritual master. On this basis, Husam Uddin Sahib has pledged on the hands of the spiritual master.

19. Mavlavi Hussam Uddin said that “One time he was ill. And he was staying in the drum house of the shrine building. There was increased his weakness very much. One day spiritual master came to visit me there. Hussam Uddin sahib said that at that time there came one blow of the wind and I began feeling the cold wave. And with this began the effects of the recovery of my health. I have told the event to the Hazrat and upon hearing this he began happily. Afterward, a healthy recovery began.

20. In the Fateha of Amin Pasha there was find less quantity of Pukht food. The people came more as per practice. And the father told him that there is less food. The people came more as per practice. He told him to cover the cauldron with his towel and to

give food for eating for the persons. And it was done like that. And all have eaten food and still, there was remained one-fourth of the food in the cauldrons.

21. On the platform of the shrine building, there was discussion that if there will be the recitation of Darud (blessing) behind the holy persons then they

will turn their heads and see. When the assembly was over and Hazrat has reached up to the railway gate. Then this lowest person began the recitation of blessing behind the Hazrat so suddenly Hazrat was stopped there. And he was turned his face and was seen this lowest person. And this lowest person who put his look down.

22. Hazrat came to the city to attend the anniversary function of this lowest compiler's elder son. One-day Dr. Shah Meer Sahib came into his service and told him about his loan condition as well as details of his poverty. And then he has requested for his prayer to free from such conditions. He has consoled him. In those days his salary was increased to Rupees 800 and he was given the title by the government of Hyderabad.

23. In those days one of the nieces of the Hazrat has died. He was regret very much in this matter. He was prayed that " Oh Allah does not see me grief of my children." And it has happened such that till his life no event of the death of the children has not occurred again.

24. There is the miracle of the Hazrat which was occurred in the criminal case of Afzal Khan which I want to describe in detail. As in it, there are very interesting events are found. And in this matter, Hazrat's goblet of life is over by this time.

25. Upon Afzal Khan Deputy collector there was started continuation of the problems to him due to differences with his higher officers. And it started

with his early retirement from his service and during the flood in the month of Ramadan in the year 1326 Hegira all his properties in the house and house was affected by the floodwater in the city. And due to government dues, his villages were seized by the authorities. There was not left any source of income for him. All his friends and well-wishers were kept away from him for this reason. In the period Prime Minister of Iqbal Dowla, there was the fame of this family. But in spite of it, this family has remained respectable and honourable. But the time of the misfortune which will be worse.

It is the practice of people that at such time of problem people will remember Allah and his friends in this matter. But the family of Khan Sahib who was the disciple of the Hazrat. Khan Sahib has a pledge on the hand of Hazrat and he began living in one summer house in Kazipet. During the period of employment, Khan Sahib used to treat himself as a great officer. He was not only away from the Islamic religion but he did not have complete knowledge of the religion. The life of Kazipet was a new turn of his life for him.

The women of that family had good faith and religious-minded women. Choti Begum used to have eating meals with his sister. There she was used to having many chances of meeting with her. And outside there was the company of the Hazrat. This lowest compiler used to live in Kazipet by

chance in those days. There used to have meetings with Khan Sahib generally in the day and night time. There was complete intimacy with him there. Generally, there used to have a discussion with him on religious matters. Khan Sahib was a member of the Freemason group.

One day there was a discussion about it and Khan Sahib said that Freemason group membership, is not a bad thing. In which there will be given teaching about the oneness of God as per the teaching of the previous prophets. As well as mutual cooperation and kindness on which there will be taken oath in this matter. Freemasons are focused on building themselves as people of integrity and membership provides the structure to help achieve that goal. Freemasonry provides the common foundation for friendships between members, many of which will last for life. I told him Tawhid, also spelled Tauhid, Arabic Tawḥīd, (“making one,” “asserting oneness”), in Islam, the oneness of God, in the sense that he is one and there is no another God of Muslim and non-Muslim in reality is not same. The Non-Muslim which say Touhid in which there is must doubt of the shirk (In *Islam*, *shirk* (Arabic: شرك širk) is the sin of idolatry or polytheism *Islam* teaches that God does not share. His divine attributes with any partner) in it. Then in the such teaching of the oneness of God in which Muslims and non-Muslim get together and which is not legal for the Muslims. Yes in worldly

and economic matters there may be unity and cooperation which is possible. In the matters of faith especially in the matter of the oneness of God how there will be equality possible.? But in the understanding of Khan Sahib which is not known in this matter. At last, this was agreed to have a settlement of this discussion by Hazrat spiritual master. As per her habit, Hazrat came at the time of 4'o clock. This lowest person and Khan Sahib went into the presence of the spiritual master. And we have submitted our views of discussion. Hazrat has heard our discussions and then he has paid attention to Khan Sahib and he said to him that "Allah says in the Holy Quran (in The *Āyat Ikmal ad-Dīn* (Arabic: آية إكمال الدين , Verse of the Perfection of the Religion) in the third verse of Surah Al-Ma'idah in the Quran. In this verse, God (Allah) says that he had perfected the religion and completed the blessing. For the sake of the holy prophet, we have got the perfection of the religion and complete the blessing. And in such condition, we did not require the oneness of God which were taught by the former prophets. In the Islamic religion, the oneness of God is in reality and as well as is in the complete form. There was a satisfaction to Khan Sahib by this reply.

In this connection, I have asked Khan Sahib how Freemason members recognize each other.? Then Khan Sahib told me that "Some meetings were held there and the details which are in

written and which are used for meeting purposes. If the other person is a Freemason then he will recognize this matter. At the time of oath-taking, there are such conditions therein and which are not in my mind at this time. He said in the lodge there are found lower class servants who belong to the Freemason group. There will be black curtains. One who completes teaching and will be given a medal. The members are required to pay a handsome subscription to the group. And for this reason, there will be many sources of income for the group."

In short, there will be meetings and togetherness of us daily. In those days Khan Sahib went to Malampally to collect money from there. The subjects who were revolted against him. One day some people from the village followed his employee Allah Dad Khan Rohila. And he was struck with his sword on the village person and that person died the next day due to injury. The police have found a chance and the police inspector Shah Khan who was reached on the spot. Then the superintendent of the police also reached the village. There were arrested many persons in the village. Khan Sahib was included among the culprits and which was not right in this matter. There were reached news of this in Kazipet. And also one letter of Khan Sahib in my name and in the name of the Hazrat was received. I have approached the Superintendent of the excise

department Mavlavi Saderuddin Sahib. And who was the disciple of the Hazrat and he was reached in tonga into the office of superintendent of the police. And on his personal surety, he has released Khan from prison.

In the beginning, police have submitted this case in the court of the district collector. And upon signing of the paper of surety then this case was submitted in the court of the special magistrate Nawab Sad Jung under charges of intention killing challan was issued from there.

Upon Khan Sahib, there were started waves of worries and problems. There were kindness and support for him from even all children of Kazipet. Because he stayed in Kazipet for a period of some time. There was available special kindness and cooperation to Khan with Hazrat and Hazrat's relatives. On the situation, Khan Sahib made this the lowest person as his negotiator for his business dealings. One local advocate was appointed and his name was Hafiz Al-Haq but it is thought that he is not enough. Then I went to the city and appointed Mavlavi Mohammed Asghar member Bar at law and Mavlavi Mohammed Mazher Al- Haq Ansari advocate and to whom I was brought in the court hearing. Barrister Sahib did cross-question very much upon the witnesses but the challan which was prepared by experienced officers of the police. The court under charges of intentional

killing of the human beings under penal code of punishment and the framing of the crimes was heard and the court has sent Khan Sahib and his 7 or 8 employees into the prison. And for this reason, there was created horror in this matter. There were began coming of sad letters to me from Khan Sahib. And his younger sister Sorat Khatun began to loud and cry and for a period of three days, she did not eat any food and drink for this reason. Among his daughters also began loud and cry and they did not eat food. Hazrat has sent my wife to the shrine building to console Khan Saheb's family and she was joined in their condition.

They did not eat food. In three-four days their condition has become worse. In the house of Hazrat, everybody was worried about this matter. And after few days Khan Sahib was shifted to the city jail. And remaining part of the case for cross-examination again as well as and exam of the witness by the defense lawyer held in the city civil court. Upon hearing this news Hazrat told me to go city and arrange to follow the case there. I thought that only by going alone by me to the city is not sufficient. It is better to take Hazrat there. I told Hazrat to have the intention to go to the city. Hazrat told that "What will be there benefit from him in the case. Allow me to stay in Kazipet." But I insist on this matter so, for this reason, Hazrat has the intention to travel. When we reached Nampally

railway station Nawab Nizamat Jung Bahadur member of the high court who boards the train for traveling to Viqarabad. Upon seeing this I have also boarded in the train bogie of him and by traveling with him up to Viqarabad I have explained to him all case details. Nawab Sahib told me that what is there the benefit of the Hazrat to come to the city except there will be given consolation to Khan Saheb's family?.

He told me only to spend less expenditure in this case. And appoint a good advocate. For me started to disappoint from here in this case. By this time we have reached Viqarabad. There was a meeting with Sadar Lith Sahib in Viqarabad. And who has introduced me to Mohammed Umar advocate. Mohammed Umar Sahib introduced to Desanta's barrister. I told him to release Khan Sahib on bail. The fee was agreed for one thousand Rupees and which paid by me at that time. On the next day, Desanta Barrister demanded one thousand more Rupees from me but I have refused him in this matter. I told this story to Mavlavi Habib Uddin secretary of finance and who at that time was going on the tour and who took me to Nawab Iqtadar Jung commissioner of the customs department. Iqtadar Jung has called Desanta barrister and who came there and began fighting with me but I have replied him tit for tat. At last, I went to see Mavlai Mohammed Asghar and asked

him and who has a discussion under his supervision. On the cash payment of Rupees of ten thousand bail was granted in the primary court and Nawab Zulfeqaar Jung Bahadur released him from the jail. Even Afzal Khan could not remain on bail for a week period then Nawab Hakim Dowla and Sir Buland Jung have canceled the bail petition of Afzal Khan and again Khan was sent to jail. The case hearing was started in the court of the special magistrate and again there was started cross-examine of the case. Mavlavi Ghisauddin and Mavlavi Ghulam Akbar Khan were working on the case. The court hearing will run for some days on daily basis or with a gap of one day. And all the time only one case hearing will be there. Sometimes there will be a hearing of the case by the evening time. On one witness there will be cross-examination for four-five days time. There were held 40 court hearings of the case. The case was heard in the court for a period of four months. There were our hidden endeavours that Khan Sahib should be released on bail and the case should be transferred to another court. There was a required medical certificate for release on the bail. One day I have called Dr. Mail Saheb in the court for the inspection of the Khan Sahib and doctor Sahib certified his illness. But it was known that this doctor's certificate is not sufficient in this matter. Then I have brought Arstu Yar Jung. He also certified the illness of Khan Sahib. Upon submission

of this report, there was a meeting of the high court committee held and they said to forward the file to the chief resident doctor. I went to see the chief doctor along with his fee but who could not certify that illness is dangerous. After that, I have met some English doctors in Bolaram and Secunderabad and among them, one told me to come to the club. When I went to the club and there he came and told me that I have taken advice from the chief doctor and who told me that he is not agreed with this matter. In this way, there was no success in this matter. In another court for the release on bail have submitted two petitions by the source of Nawab Iqtadar Jung Bahadur in the presence of the prime minister Maha Raja Bahadur. But there were not received a good opinion from subordinate office. At last, I have taken a letter of introduction from Sir Nawab Afsar Ul Mulk Bahadur in the name of Nawab Fakherul Mulk who was chief justice of the court. And I went to see the chief justice of the court and given him the letter. Nawab Sahib promised in this matter but there was received opinion from the land revenue department against us and there was not possible any resolution. So there was no success in this matter.

Daily myself and some time Hazrat's elder brother and some time Mavlavi Husam Uddin Sahib used to meet Dr.Shah Meer Khan and pass the message from Hazrat and demand from him to

request the Bandgan Aali (king of Hyderabad) to transfer the court case or to grant bail petition. Dr. Sahib has a devotion to Hazrat and uses to promise but he could not say his request in the presence of the Bandgan Aali. And in this way, a period of 4 months was passed away. Khan Sahib by coming and going to the court some time used to kiss the foot of the Hazrat. Hazrat uses to console and solace Khan Sahib. One day I went to see Nawab Iqtadar Jung and he was excused to meet. It was known that from the office Mr. Hington Inspector General of Police, one police inspector came to visit him and told him that he is helping in the court case of Afzal Khan and which is not right. So he was excused me to meet him. In this case, there was a special interest by Mr. Hington. And Afzal Khan told that during this service period there was his differences with Mr. Hington.

In short, there were waves of disappointment from all sides in this case. The friendship of Afzal Khan and Hazrat's devotion which involved me freely in the middle of this case matter. Including paying attention in all matters I use to be present in the court on the date of hearing for every hearing in the court. And to go houses of the advocates, and to get copies of the everyday proceeding from the court and make copies of them and to give copies to the advocate. As well as take care of the servants of his house. And big

work will be the arrangement of money. Khan Saheb's relative and kith and kin who have not any share in this matter. But Choti Begum has given Rupees 3000 and Khan's brother Nawab Mohammed Baksh has given me Rupees 7000 on a loan basis and he has taken from me receipt for this amount.

Due to the stay of Hazrat for a period of four months in the city, Hazrat was become ill and there found a complaint about the illness. Hazrat told me that " Now give me permission to go to Kazipet." Due to Hazrat's health condition, I told him to go to Kazipet. At last, Hazrat went to Kazipet. At the time of his leaving I have asked Hazrat at last what will happen to the case of Afzal Khan.? He said he will also come there in a few days. You will be satisfied in this matter. I have told Hazrat to give me in writing in this matter. So that I can show that letter to Afzal Khan. Hazrat has given me one writing in this matter and that writing is still safe with me. There was the month of Ramadan and there was the severe hot season of the summer. And it was the month of May, Hazrat left from Hyderabad for Kazipet. At last, the court case was finished in the month of Ramadan. As it takes some time for writing the lengthy court judgment. So Nawab Sad Jung's proceeding on the individual case which he was completed before the holidays. Khan Sahib due to passion of the happiness who has embraced me in the court and he was began weeping bitterly.

And he has said that “If he will make footwear of his skin and present to you then also your thanks which will not be fulfilled.” I told him this is the effect of the supplication of the Hazrat. And what is there for the following of the case. Then I have taken Khan Sahib out from the prison and was released him from the office of superintendent of the jail. And brought Khan Sahib to my house. And after meals was taken to Khan Sahib to his house. On the third day, we both reached Kazipet and there were many slogans of happiness everywhere. When Hazrat has seen him then he began weeping. And then he has gone into the room and went into the prostration and he has thanked Allah for this matter. After that, there presented two degrees in the high court which were rejected. This was only Hazrat’s supplication as well as his miracle. In such a critical case and in such condition of disappointment Khan was released from the court. This shows Hazrat’s dignity.

Hazrat used to like to keep hidden every condition. Whoever person who used to come in his presence for any need then he will say go to shrine and request for his need with Malik. So that person goes to the shrine and will get favour from there. And surely it is favour of the shrine. But there is also must his miracle there in it. And there were happened by him many of such hundred miracles by him.

5.The details of his death

The duration of Hazrat's illness was there for a period of six months. The complaint of illness was increased and developed in the illness of contemptuous treatment. As well as illness of old which was not recovered so far. There was his old complaint of the conflagration of the bladder and restrain of urine problem. And there was used by him different medicines. And there were not suitable for him hot food items. There was much difficulty for him due to the complaint of old illness. And after some days there was came swelling on his face. The local physician who diagnosis as dropsy (a condition characterized by an excess of watery fluid collecting in the cavities or tissues of the body.) as the complaint of illness and cure was started by him but there was no benefit at all to him. The complaint of old disease which was increased as well as the problem of respiration started with him. This lowest person upon taking permission of the Hazrat has the intention to bring physicians from the city. This lowest has selected of Hakim Mavalavi Waheed Uddin and Marda Mohammed Yakub Sahib who selected Hakim Mavlavi Rahmatullah Khan as this was physician of the king of the Hyderabad so Mohamed Yaqub has obtained the permission of the H.E.H The Nizam Mir Usman Ali Khan. We both of them have brought

these two physicians from Hyderabad. The complaint of illness of dropsy which was diagnosed by both of them. Rahmatulla Khan has given Hazrat special medicine to him but there was no benefit. When Rahmatulla has asked Hazrat about his health condition then Hazrat told him that “ His health condition which was the same for many years now it is in the same condition.” In those days Hazrat’s condition was such that he did not sleep for a period of two weeks. Day and night which will be passed away by sitting with help of the pillow by him. But his natural firmness was there with him so he did not complain in this matter. At last, all were agreed that Hazrat may be taken to the shrine and he should be kept in the place at the foot side of the tomb area. All male and female relatives of the Hazrat who were lived in the shrine along with him there. Approximately there was the severity of the illness of the Hazrat. And during this period Hazrat has undergone many difficulties. The period of three months he has spent by sitting with help of the pillow. The hands and foot were full of swelling and due to sitting by the support of the hands there came a mark on the hands. To ask about his health condition there used to come to a large number of people in the morning and evening time. He used to meet all of them with humility. When the people say to him you are passing through many difficulties then he will reply that there is no difficulty in his condition

of health. And I do not find the change in the natural state of the health. Some time Hazrat used to say that “The man is the asylum of the changes and calamity. Perhaps these days for him are days for the difficulties.”

Some told him that “For Urs (death anniversary of a saint) people are coming so now we have to go back to the house.” He told “Yes, we will go to our house four days before Urs. So in this way, Hazrat left this world four days before Urs.

Even though he could not move from his place by himself. But in the condition of passion in the night sometimes he will move from his place.

In those days many thousand people used to come to ask his condition of his health. And he used to meet with the people and also made them his disciple. There has not come to any difference in his manners during his period of illness. Mavlavi Lutaf Ali Sahib met with him on the last day and he told him that there is much difficulty to you Hazrat. Then he told him that "Mavlavi Sahib the world is not the place of stay. One who comes here and he will go must from here. We have lived for a period of 70 years. At last how long we will live here." The old barber came and he has called him. The mother told him that for the vow of his health there is coloring of the tomb. Then he told me that “May Allah color for your faith.” In this way, he was talking with the people. After that time health

began in the worse condition. Upon seeing his condition people began wet the pieces of the sugar-candy with salvia of the mouth of Hazrat. And took the people these pieces as felicity. The salvia wet sugar-candy which was received to this sinner person by Aziz Pasha. And the sinner has eaten it at the same time. And I was included among the circle of his devotees. On that day it means on 21 Safar month on Wednesday in the year 1331 Hegira year at the beginning of the age of 74 years and at the start of the time Maghrib (sunset) prayer, has left this mortal world.

At the time when his soul left his holy body to meet the Lord of the worlds then this lowest person was present there. And there was not find any kind of changes on his body. And there was even not find ordinary kind of uneasiness or pain. It was seen that some loving person after disbanding of the assembly he went to meet his beloved in reality without wealth. The death of the holy person is not more than what is mentioned as follows.

“The bridge of death brings the lover to the beloved.”

At that time there was the gathering of many thousand people of men and women. There was such condition of the loud and cry and lamentation that and for this reason, it was seen as the day of the judgment. In the agonies of the death younger daughter called him and he has replied to her call

then he returned to Allah. After his demise, there were sent telegram messages of the death of Hazrat to the city. There was the assembly of the recitation of the Quran throughout the night. On the second day his son Hazrat Syed Mohiuddin Badashah, father and brothers of this lowest compiler and Mirda Mohammed Yakub Sahib, Syed Ahmed Quaderi district collector, other persons and disciples came from the city. The local officials, disciples, and devotees from Hanmakonda, Subadari, and from Urs village, etc., came there to Kazipet and a large number of the people have arrived. And from villages where were received information people reached Kazipet. Mavlavi Husamuddin who went to Manakundar was coming from there. After Zuhar prayer there were fixed tents on the water reservoir of the mosque and the funeral bath was given to him and in which his son and some special disciples were only allowed there.

The mother was told that before the funeral bath when she began weeping near his dead body then he has opened his eye. His son Haji Miya said that there were tears out of his eye and which were cleaned by her. Then he has closed his eye then at that time.

Syed Miya said that “ When he wants to kiss his foot then he has removed his fingers.” There were happen such types of many miracles before his burial time.

The dress which was there on his body before his funeral bath was distributed among the disciples in the shape of the pieces as felicity. There used to come train Kazipet before Maghrib prayer. So for it, there was waited and after Maghrib prayer there was held his funeral prayer and he was buried at the time of 9'o clock. After burial ladies of the family of Hazrat went back to the house. And people of the city went back to the city and local people returned back to their respective places.

At the time of the 11'o clock, I have returned back to my house. And on the way, I have heard the lamentation of one group from the roadside from Subadari. But there was not find any person there. When I have reached near village graveyard there was heard of the weeping of one group like above and I was able to know in this matter that there is the mourning of the Hazrat in the groups of the souls. In the place where Hazrat stayed during his illness time in the shrine building and he was buried in the same place after his death. There was a reason for it that on the day of his death Hazrat told that "There will be here tomb of the perfect holy person of time." Once he also said that "This house should be broken and keep it backside. Here there is a required place for us. And he told to mother that she should be at the side of him.

Hazrat's elder son who was the custodian of the shrine who was told that "He has seen dream

before 2-4 months that there is one tomb there. So for this reason in the backside of the house, Harzat's burial took place. And at this place, there was started construction of the tomb of Hazrat. And now by the grace of Allah walls were already built there.

6.The miracles after the demise of the Hazrat Syed Shah Sarwar Biabani R.A.

1. Yaqub Ali Khan who was the inspector of the police in Raichur and who has a dream at his headquarter before 2 days of the death of Hazrat and who told him to come soon to Kazipet. Hazrat has died before his arrival in Kazipet. He was much regretted his delay in his arrival. It was his habit of Khan Sahib that when he will arrive in Kazipet he used to bring two pairs of Raichuri footwears. At this time also Khan Saheb has brought 3 pairs. The inspector of police has seen Hazrat in the dream and told him to give one pair to Bade Miya, the second pair to your Peeranima, and the third pair

to give Abdul Kareem Miya. He has acted as per Hazrat's saying in this matter.

2. To wife of Ghulam Hussain who was a businessman of Manakundur and she has the desire of children. There was a period of 15 years were passed away after her marriage. That person was going back to his place after his burial time. In the dream, Hazrat told him that "How he can go empty hands from his coming to his place?." Afterward, there was born one girl to him. And for its thanks, he has covered silver sheet on the door of Hazrat's tomb.

3. Syed Afzaluddin said that "Hazrat told him in the dream that his living and death is the same."

4. One boy of weaver's family and who used to remember him weep very much. And to him, there was a higher temperature. In the dream, Hazrat asked him whether you have a fever,? And he said yes sir. He told him to open the mouth then he has squeezed the herb into his mouth. And on the next day morning, the fever was decreased from his body.

5. Hazrat's younger daughter asked Hazrat in the dream to make her disciple. He told her to open her mouth. She has opened the mouth. Hazrat has put the salvia of his mouth into her mouth.

6. For some days there was a continuation in the house to find suddenly fragrance of aloeswood automatically. So all people used to think that

there is the attention of the soul of the Hazrat at this place.

7. In those days when Hazrat Qudsara's sandal group when which outside of the house and was reached to the village graveyard and at that time there was heard lamentation and Hazrat's name was also heard. The people carrying off the sandal who have heard the voice of the loud and cry but they could not find any person there.

8. Mavlavi Tajuddin Juanidi's case for custodianship which was pending in the court for many years. Hazrat was given permission of the recitation of the supplication Haidari. And for which he began recitation. By the grace of Allah, he was successful in his case.

9. Hazrat Haji Miya has seen in the dream that the person is giving an offering to her mother. And there somebody is telling that in the place of Hazrat there is his mother. Then Haji Miya has given Rupees 15 to his mother as an offering to her.

10. Nawab Afzal Khan has said that "He was fallen on the foot of the Hazrat in the dream and began weeping. Then Hazrat told him that "He did not go anywhere and he is there."

11. Badsha Miya son of Greter told that he was met with Hazrat Qudsara in the dream. One person was telling him about his court case. He said for the case our tiger left the world. And by this time our spiritual master came there. And he told him that "

Oh my Malik does not say this. Such was my age. And in my fate, it was written such.”

12. Mavlavi Dawood Ali a petty court officer who was nephew and disciple of the Hazrat. Sometime before his death he told that “ See Hazrat Miya Sahib came there.” And he used to call Hazrat Miya Sahib.

13. Hazrat’s younger daughter asked Hazrat to give sugar-candy by touching his salvia and which was given to her.

As this book’s first edition was published two months after Hazrat’s death so for this reason, more miracles could not find in this book for this reason. Now in the period of 22 years many of the miracles of the Hazrat which were occurred. Among disciples and devotees, every person will say about the new miracle which was occurred by paying attention by the disciples to the Hazrat for obtaining his spiritual favour for their aims in this matter. But at that time it was difficult for me to get details of such miracles. But now which I was able to remember by me and I am writing as follows.

14. Now Afzal Khan’s period of prosperity which was started when he was released from jail. After passing of the five months period of illness of Hazrat then Khan has engaged again in his business matters. He has obtained back villages. And wood began selling by him. There was an increase in the income of many thousand rupees

for him and his circle of the new and old friends was extended. And all his relatives were gathered with him. There were arranged many marriages and many children were born in his family. He was found with him houses, gardens, and necessities of the richness with him and his remaining life period of the 14 years which was passed in luxury and comfort. There was a began income of Rupees of 50,000 or 60,000 yearly for him from the villages.

15. After the death of Hazrat, he has become a devotee of one Arab person Saber Bin Siraj and who was poor and a deprived person. And it is said that he is a great spiritualist. And it is heard that Khan Sahib was fixed some portion of his income to him. And for this reason, he has become a wealthy person. And he has acquired property of the many thousand Rupees by him.

16. During the period of the devotion that the Arab person then Khan Saheb's thought diverted from Hazrat's family. So he has stopped offering of the Urs and he started offering in his house. Khan Sahib has written his donation of rupees of ten thousand and he has many intentions for the service of the shrine. He wants to give rupees 3000 as an endowment amount annually to the shrine from his property and in this matter, it is available his legal documents with me. But he could not fulfill this matter. There was not done service any to the shrine or to Hazrat's sons by him. But he

used to engage in good deeds to the poor persons. He was blessed with the Hajj pilgrimage and visit of Madina. He was punctual to the prayer as well as a fast keeper before. During the tight financial time of Khan Sahib, this lowest compiler has given him rupees Ten Thousand by mortgaging the jewelry of my wife and some of my other relatives. And after the release of Khan Sahib for some period of time for different works and at a different time I have paid to him small and big amounts to him. By the grace of Allah, this lowest person is not under any favour of Khan Sahib in this matter.

17. During the time of devotion of Khan Sahib with Saber Bin Siraj, there was unrelated by him with all peoples of Kazipet. And in which this lowest person is also included. And there was hindrance with me also. When there will be a meeting then will be possible saying of salam to me by him. So there were remained such of the relation with Khan Sahib. But in the last period of his life before two years of the death of Khan Sahib then he began coming to visit this lowest person. And used to meet with me with the same type of his love and affection of old-time and the old relation and which were began restarting. But is regretful that Khan Sahib left the mortal world.

18. During the world war of 1914 the regiments of Bolaram went to Europe to participate in the war. In those regiments, many of the disciples of Hazrat have also participated. After the end of the world

war, they came to visit the shrine and I have got the chance to meet them in Kazipet. From many of them, it was known that they used to come from the battlefield in a safe and secure condition. But other persons of another regiments who will be died on the battlefield. Those disciples of the regiments have decided to take some amount from their monthly salaries for offering the amount of the shrine. And upon going to the battlefield they will remember and pay attention to Hazrat. Abdul Rahman cavalry officer who told me in this matter as such that some cannonballs went from our side and upon our heads. And due to the blessing of our spiritual master we were safe and secure at that time. Ghouse Khan cavalry officer etc. and some other persons have mentioned such kinds of war events.

19. Nawab Bashir Yar Jung Administrator of the Organization of the H.E.H. THE NIZAM and for him there was an accident by his car and one person was died. And there was written of challan of the case in the Secunderabad court. As Nawab Saheb was a respectable person so for this reason there is worry among all of his relatives and friends in this matter. Nawab Saheb's father Nawab Nazir Yar Jung came to Kazipet during the Urs days. And he has stayed many days in Kazipet and he used to visit the shrine and there was the attention of the soul of the Hazrat in this matter and Nawab Bashir Yar Jung was freed from his court case.

20. Mavlavi Sami Ullah Saheb has become ill and also there was some effect on his mind. His mother and his brothers kept him for many days in the shrine. And due to the blessing of the shrine, there was the recovery of his health and he also gets employed and now by the grace of Allah he is working as Tahsildar in the Government of the H.E.H the Nizam of the Hyderabad.

21. Son in law of Syed Afzaluddin's brother who was become severally ill in Barar area due to complaint of body joints. There used to live a high temperature in his body. And he was not fit to move as well as travel. There will find pain in the body joints. And he used to be found in the condition of loud and cry in the day and night. And his mother in law thought to bring him to the Kazipet shrine. He was lifted by hands and travel from his place in Barar to Hingoli by car and from Hingoli to Kazipet he was traveled by train. He was kept in one hut near the shrine and he was placed on Paral (paddy stems used as loose mattering) of grass in the sleeping condition under the tamarind tree. He used to sleep there always and he could not even turn his side. There was severe cold of the winter season in Kazipet. There were no more for his facilities for his bedding and as well as a blanket for him. So there were many difficulties for him. Two-three months were passed in this way. During this time there were glad tidings to him by Hazrat in the dream. And he was told about his

recovery of health. One day he has seen in the dream that Hazrat and who has given him some powder and told him to give this to the patient. He asked where is Hazrat Malik. He told that there are found all of his government here. And Hazrat Malik is living in some other place. So he was eating the powder in the dream and he did not use any other medicine in this matter as his faith was very strong. And he used to ate aloeswood (ash) and oil of lamps of the shrine which is used for his massage of the body. There was the recovery of his health began gradually and he began sitting and standing. Then he began to stand for some time. And then he began walking slowly. And in a few days, there was complete recovery for him. Afterward, upon performing of offering he went back to his place from Kazipet.

Now I am finishing this book here and requesting the readers to add him in their supplications.

By Darwesh Mohiuddin

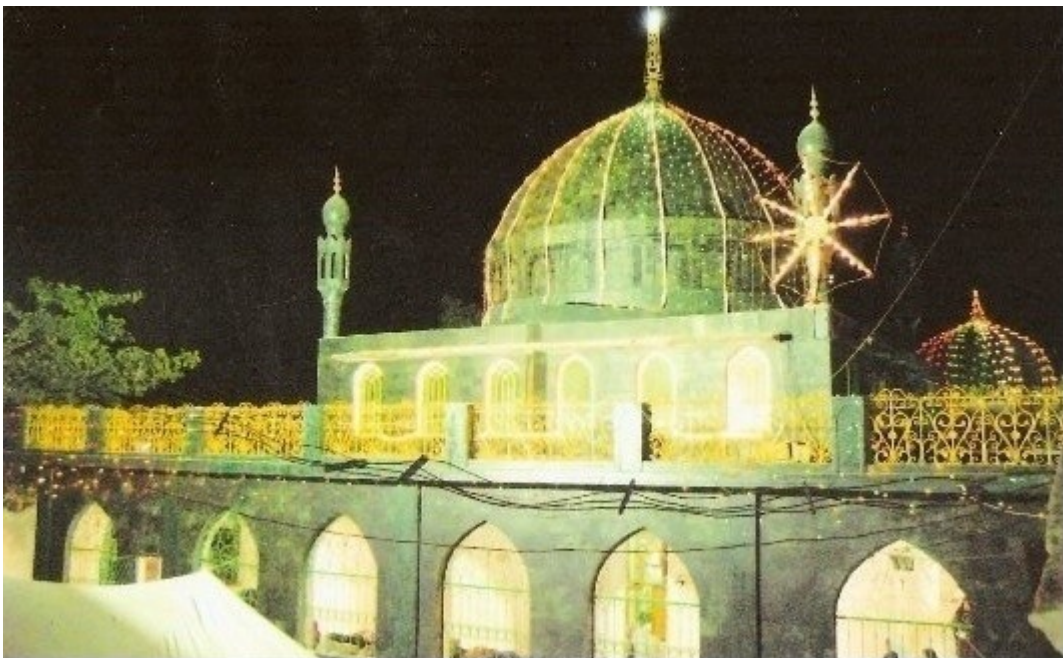
Urdu Sharif

Hyderabad

Date : 22nd Zil Hajj 1452 Hijri corresponding to the year 1934.

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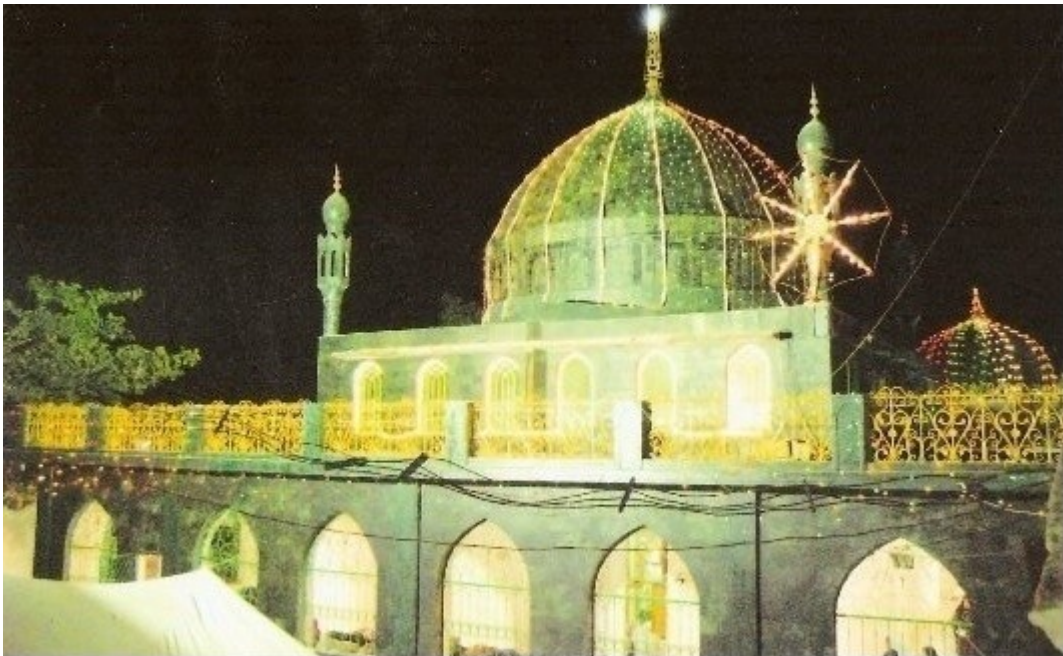
4. Lamat Biabani



**The mausoleum of Hazrat Syed Shah Afzal
Biabani Qazipet**

**Translated by
Mohammed Abdul Hafeez
Translator ' Muslim Saints and Mystics'
(The Tadhkirah al-Awliya of Farid al-din
Attar)**

**Lamat Biabani (Biography of Hazrat Syed
Shah Ghulam Afzal Biabani Kazipet)**



**The mausoleum of Hazrat Syed Shah Afzal
Biabani Kazipet**

**Translated by
Mohammed Abdul Hafeez
Amazon Kindle author**

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Preface

This is a very old book written in the Urdu language by Syed Khaja Sadat Hussain Shah Biabani with the title **Biography of Hazrat Syed Shah Ghulam Afzal Biabani Kazipet** (*Lamat Biabani*) about the advices and discourses of his spiritual master Hazrat Syed Shah Ghulam Afzal Biabani and the first time I have translated this book in English. This translation of the most ancient and celebrated Urdu book on Sufi'ism will, I hope, be found useful not only by the number of students familiar with the subject at first hand, but also by many readers.

This is a small book in which there are advises and instructions, especially available for Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual path) of Sufism and it is also known as a Salik (Arabic: سَالِك), a mureed is an initiate into the mystic philosophy of Sufism and all these details of advices by the spiritual master Hazrat Syed Shah Ghulam Afzal Biabani are added in this book. And also in this book there are some great achievements which are not yet known to the

general person are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will starts reading this book's first page and will not stop its reading till they will reach its last page as in this book there are some interesting events and as well as other great miracles and endeavours of holy saint are added and this holy saint to have passed away from the world some 100 years ago.

Even though this is small book, but due to its importance it is so great due to coverage of many interesting events and positive information in it so it is like an ocean of knowledge and information of holy saint and who have passed away from the world upon doing their great endeavours and many hard tasks for the preaching and propagation work of Islam in the Deccan (South India) area so this book is small one but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam.

This book is edited and formatted as per the great book 'Muslim saints and Mystics' (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this magazine is to present in the Western world where there is

great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

To write about this great Sufi master is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in the Warangal area, but he was also a great spiritual master who had a large number of disciples at that time in the Deccan area and his teaching and preaching which deals with the Islamic code of living.

So in brief he was the great Saint of the Deccan of his time in the Indian sub-continent and who did many great endeavours for the preaching and propagation of Islam in Kazipet and in and around Hyderabad and its expansion to other adjoining and distant territories and there was no such personality during his time.

In this book an event of the generosity of Hazrat Syed Shah Ghulam Afzal Biabani is added in which the details of the custodian Sheikh Dadan Saheb who is the grandfather of the translator are available and in whose memory this event was especially translated from the above book for the information of the readers of the International Internet Libraries in U.S.A. and other countries especially for the readers of these two websites.

It is my great honour and pleasure to translate this book from Urdu to English, so I request the readers to read this book because in it there are many *revelations of the secrets which are added in this book* for which I shall be highly obliged to all of its readers in this matter.

In the preface of the book '*Tadhikra Awliya*' (Muslim Saints & Mystics), Attar mentions three books which he recommends for those ambitious to attain a full understanding of the pronouncements of the Sufis but in this book also there are many revelations of the secrets which are available for the students of the Tariqa (spiritual path) of Sufism.

**In praise of Hazrat Syed Shah Afzal Biabani
R.A.**



Mausoleum of Hazrat Syed Shah Afzal Biabani R.A. Kazipet

The giver of life to the nation and witness of the
divine light
The person of great status known as Syed Shah
Afzal Biabani

His manners and conduct were so great like the
prophet of Allah
In mysticism, piety he became deputy of Abdul
Quader Jilani

He was used to keep secrets of higher courage
from all persons
But higher level of greatness and was available on
his forehead

He was unique in the world with the knowledge and excellence

He was known secrets of knowledge and the Lord of the worlds

Due to his command the rivers flowing from his sea of favour

For this reason king and beggar equally benefitted in the matter

So his miracles were becoming famous throughout the world

So everybody accepted his great status as he was sole master

His hands of kindness not become shortened to all his disciples

By Allah's grace his hands were becoming like hands of Allah

If anybody finds a problem, so remember him for his kind help

Because wherever problem is there, then it will be ending there

As per his sayings all secrets were known to students of reality

So for this due to favour of Biabani they become pious persons

Due to the recital of his pure name all able to get their desires

Like name of Allah it is having an effect of the divine at all

Oh: King for God sake , show us your bright face to your lovers

Due to kindness, status shows your favour to me in this matter

Due to view, there is a favour to soul and an increase of faith

Oh: moon of Kanon there will exist light of Allah on your face

Oh: King you are the sun of kindness and favour of all times

To fulfill my desires and all needs and help me in this matter

Oh: my helper I am empty hand so not return from your door

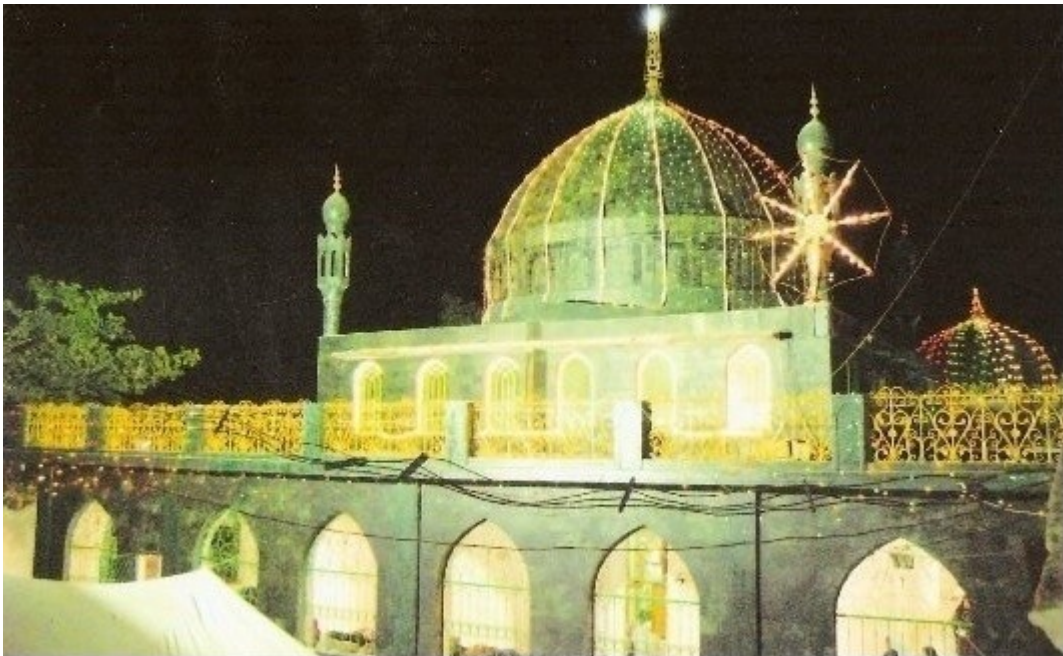
For my problems so be kind and help me like the great king

For Sadat not have shelter in both worlds except your protection

Kindly allow him as a guard at the door of your meeting place.

By Mohammed Abdul Hafeez

Biography of Hazrat Syed Shah Ghulam Afzal Biabani Kazipet



**The mausoleum of Hazrat Syed Shah Afzal
Biabani Qazipet**

Translated by
Mohammed Abdul Hafeez
Amazon Kindle author

1. Biography of Hazrat Syed Shah Ghulam Afzal Biabani Kazipet

Name :His name is Hazrat Syed Shah Ghulam Afzal Biabani alias Bade Miya. As his name was given to him the name of his grandfather so his father used to call him as Bade Miyan and for this reason he becomes famous with this name in all general and special persons and also the king of Hyderabad knows him well with this name.

Genealogical record :He was the elder son Hazrat Syed Sarwar Biyabani and his grandfather's name is Hazrat Syed Shah Afzal Biaybani and his genealogical link is connected with Syed Ahmed Rifai also who is known with the name of Syed Ziauddin Biyabani and who was a famous holy person of his time and who was become famous with the title of Biyabani and who is related with him in his 10th generation and his tomb is situated in Ambad Sharif in Jalana district of Maharashtra State and his tomb is in Ambad Sharif which is famous even today for the fulfilment of desire and wishes of the persons who visit his tomb there.

His complete biography details are available in the book '*Ziauddin Biyabani*' which is compiled by Mir Munwar Ali. His mother's maternal

grandmother is the sister of Hazrat Syed Shah Afzal Biabani.

Place of birth

As per tradition, he was born in the year 1868 corresponding to 1282 Hijri. Also, as per another tradition in which it is available this information that he said during the discussion in the meeting one time that he was born after the death of his grandfather. As his grandfather Syed Shah Afzal Biabani died six months before the event of the India's freedom war of 1857 corresponding to 1273 Hijri. As per another tradition once when he was in Hyderabad in the year 1349 Hijri in travellers lodge of Nampally and there he told the persons who were present in his meeting that he was 67 old at that time and from this saying also his date of birth will come to know of 1282 Hijri so for this reason this year of birth is confirmed in this matter.

He was born at Hanmakonda at the house of his maternal grandfather in the Machli Bazaar village.

Place of residence

He was used to live in village of Kazipet which is situated in district Warangal.

His ancestors were migrated from Ambad Sharif to Hyderabad and from there they came to Kazipet and these details are available in the book '*Afzal Kiramat*' in which it was mentioned that Hazrat Fazil Biyabani came from Ambad Sharif to Hyderabad for further studies and he stayed in the

mosque of Qutub Alam Bukhari. This mosque was constructed by Qutub Alam's wife and in this mosque, he was obtained the knowledge and excellence and he becomes famous in the following things.

1. Teaching
2. Preaching

The above qualities of him were watched by Qutub Alam and who was at that time on the post of city Mufti (Muslim jurist) and the custodian of the Qutub Alam mosque. Due to the excellence of his family background and perfection of the knowledge so he was interested to marry his grand daughter Shahzadi with him so Syed Fazil Biabani was taken the permission from his elder brother Syed Shah Afzal Biabani in this matter and he was married in Hyderabad.

Hazrat Qutub Alam kept the son in law in his house as except that girl he was not having any legal heirs available in the house. He was transferred the service Inam of Qaziat (justice) of Warangal district with three villages in his name.

By that time Syed Shah Fazil Biabani was settled down in the Kazipet village and now in this family one village of Kazipet still left in lieu of the of service for the post of Qazi (judge) of Warangal.

Many of his ancestors who were passed away from this world were used to live in Ambad Sharif and their graves are still available there and these details are available in the book *Afzal al-Karamat*.

The **genealogical records** is mentioned as follows.

Syed Shah Ghulam Afzal Biabani

Syed Shah Sarwar Biabani

Syed Shah Afzal Biabani

Syed Ghulam Mohiuddin Biabani

Syed Shah Ghulam Hussain Biabani

Syed Shah Fazil Biabani

Syed Amin Biabani

Syed Shah Fazil Biabani- I

Hazrat Syed Abdul Malik Biabani

Syed Asharf Biabani

Syed Maqdoom Syed Ziauddin Biabani

The title Biabani -In the book *Afzal al-Karamt* the biography, details of Syed Shah Ziauddin Biabani are available and in which the compiler of this book mentioned that he used to visit the jungle areas while wearing shawl of broadcloth and used to worship there and for this reason the people used to call him Pir (spiritual master) Saqlati Baba because the meaning of Saqlat is the person one who wear the broad cloth (shawl) and who used to live most of the time in the jungle areas in invocation of Allah so he become famous with Biabani.

The physical structure -His height was tall and he was strong and with the build up of healthy exercise and wheatish complexion and the face of light. The eyes were of intoxicated colour and the bright face of shining cheek and smiling mouth

with a fresh face, and wide eyebrows. The eyebrows and bread were available in the modest way and were not thick and with powerful eye sight, the mouth and lips and teeth were in the modest structure and wide chest as well as the hands and shoulders were heavy and strong, as well as suitable tall height, with the big fist and big fingers which were fat, and very suitable parts of the body to fit for the dress. On the wide forehead, and from the suitable bright forehead to the middle part of the body there was no hairs on it. On one occasion on asking by somebody he asked his father how was the physical structure of the grandfather.? Then his father said “ You are similar as per your grandfather, but there is little difference that your complexion to some extent it is white and your height is a little more.” In short, his height was tall and he was strongly built up and attractive personality being one of whom every dress fits well with him and there was no weakness with him. The shapelessness and fatness did not prevail with him to look him awkward. But with the suitability of tall height with good physical build up and also with the proportion of suitable parts of the body were given to him by Allah. In his last days of life he was used to walk by bending his body.

Qualities -His personality was comprised of the good habits which are mentioned as follows.

1. Commanding personality.

2. Royal majestic
3. Courageous
4. Nice nature
5. Pious biography
6. Clear innermost
7. Good natured
8. Kind
9. Tolerant
10. Patient and thankful
11. Kind natured
12. Kind hearted
13. Highly cultured
14. Justified person
15. Helper of the poor and the orphan and needy persons
16. Lover of guest persons
17. Helper of needy persons
18. Mustabad (whose prayers are accepted by God)
19. Sweet tone taker
20. Light footed
21. Medium speed walker
22. A Person of the truth

He was a man of truth. It was found always freshness on his face and also it was found knowledge and learned person's excellence and majesty on him. At his look of high there will be an attraction of the mercy of Allah available due to this reason the person who look at him will be affected in the hearts in this matter and he will approach toward the path of Allah. When the

person one who will remain in his meeting place, then such effect will be available to him.

Sometime even from his simple conversation there will be left effect on the persons of meeting and for this reason they used to weep in this matter. His disciple Syed Quader al-Hussaini who write one poetry on the occasion of his death in which he was described the details of his physical features and other qualities as well as the details of his character and good natures' description in this matter.

1. Features
2. Qualities
3. Holiness

The features of his personality were very nicely described in the Urdu poetry and but it is very difficult to translate and interpreting the details from Urdu poetry into the English language. But due to the kind help of Allah I have the translated the Urdu poetry in the English version as follows.

In praise of Hazrat Syed Shah Ghulam Afzal Biabani

He was my great master and my teacher of higher status
Who is famous in the world of the saintliness and worship

His personality is different from others and a very unique

Like result of light and he was created by the Allah the great

His holy head was a secret of the divine riches and treasure

And he was having the bright face and the white forehead

With the overpower of his eyes there finds the majesty of Allah

So in his sight there was the look of the world of earth and sky

The eyebrows were like the bow and the lighted eyes

Who was used to busies himself in the divine light

He was never kept idle tongue without the invocation of Allah

Always there have been in his heart love and the glory of Allah

His hands were always open for the grants to
other persons
And he never left the beggars without any help
and favour

With the thick bread and his lovely white
complexion
Was found the prevalence of the light of heart on
his body

With wide body and also strong will of being with
him
The kind heart of the master and was well known
to all

There was very much indigence with his
personality
But due to his grand dignity all poor and rich bow
to him

He used to behave well with all with the treatment
of love
And there was no distinction of age of the elder or
younger

He always used to give much respect to all visitors
And used to ask and inquire about the care of all

Even during the time of endurance of the illness
The name of the Lord always there on his tongue

His turban of saffron was kept always on his head
He was used to have the loose robe on his body

The staff he was carried in his hand in his daily life
The style of his walking was with dignity and grace

He always used to hear all the calls of his slaves
And used to convince and help them in the matters

Not in a thousand, but in hundred thousand he was
un-similar
And he was person of Allah in the people of
indigent persons

It is not possible to cover all his qualities and his
manners
But it made possible for me to bring his picture
from my heart

It is pray of Quader that his sight be available to
all
Which made possible for them by the grace of the
Lord.

By Mohammed Abdul

Hafeez

Dress : He was used to wear always yellow and saffron colour muslin headdress and nice and thin muslin shirt and on which there will be found two button of clothes and two buttons holes there. On the left side of shirt there will be available one pocket on the edge of the shirt. Also on the shoulders and on the chest and on the back side double cloth of traingulr piece of cloth used in stitching on the shirt. White colour cotton cloth loose pajamas he was used to wear in the inside of the house. On his head some time he used to wear crown of Sufi colour and other time he was used to wear Sufi handkerchief which was found on his head. During the winter season he was used to wear brown colour waistcoat and if there will be required to go outside, then he used to wear robes on the shirt which was made of embroidered muslin cloth and at that time on his head the turban will be available. For the colouring of turban sandal, scent and some time mica were used to mix with it. He was used to use the staff of bamboo and he was carried in his hand in daily life and on it there was available the silver sticker in the oval shape.

During the Urs (annual death anniversary) period at the time of the procession of sandal ceremony, he was used to wear red lungi (sheet to cover lower part of the body) with belt and on

other days he never wears lungi. During his first year of his custodianship he was used to wear green turbans on his head and after that he was used to wear the turban of saffron colour.

As he used to chew pan (betel leaf) with Banarsi tobacco and snuff of Ambala factory. So he used to carry in his hand or in his pocket case of pan with the blue colour handkerchief and snuff bottle.

He used to wear royal style Mughal shoes on the feet and he was always using the shoes made in Raichur. As per statement of Tufzal Hussain advocate that once he said “ In his early age, he was desired to wear the dress of the his grandfather and so he was asked by his father in this matter and who said to him that your grandfather used to wear blankets and Tahband (sheet to cover the lower part of the body) as per in habituated from the divine instructions. So such dress was suitable to him, but it is not suitable for you. After that he was to use wearing the dress of knowledge persons and so from that time he was wearing that dress. As in the beginning period he wore this dress and went into the presence of his father and who saw it and liked it very much.

It is learnt that since his childhood, he has been in the habit of using to wear very nice and high quality dress. His father used to love him very much and for this reason he was given his nice dresses. His real brother Hazrat Mohiuddin Pasha Quadari Biabani was once told that his elder

brother was given a nice and costly dress by a father for his wearing since the period of his childhood. When he was grown up, he saw that at that time he did not wear linen costing not less than Rupees five and in short his brother used to wear every costly cloth and very nice texture of it.

It is an event which was described by his brother Hazrat Mohiuddin Pasha that he and his brother were in Hyderabad for education purpose there. At that time there was news of coming of some prince to visit Hyderabad so there were arrangements in progress in Hyderabad to receive that prince. In those days at the time of 8' O clock my elder brother wore his nice dress of blue coat of velvet with embroidery work on the linen shirt went out of our house on his big horse as per daily round of the trip from Charminar to Pathergatti and he was passed from Badshai Ashur Khana and his horse was running in the royal style and custom and the horse-keeper was running behind the horse. At that time his brother was 15 years old and he looks to be attractive and he physics was great so the people of Hyderabad when they saw with this grand condition so they thought him royal prince and was inquiring with the horse-keeper that when did the prince came to the city.? And he told them that he is our prince and he belongs to the elder son of Qazi of Warangal. It was heard that the people in the city were surprised for his royal position and dignity in

this matter. Because he was pious by nature and Allah was given him niceness of body and nature and grace which was found in him fully. In his royal style and dignity there was not any decrease in it from his childhood to the last period of life. Due to his spiritual status and the favour of Allah which was brought him up in his beloved way of life. Due to his forbearance and he could show his position of resolutions. In the divine world he was very popular as that he was obtained the position of the love.

Education -As per his saying it was known that his early education was given to him by his father. Once he was narrated that his early education was started at that time his grandfather, Hazrat Syed Shah Afzal Biabani and who once was coming there to see his father and he told his father that he wants to start the education of the child with his tongue of the favour of interpreting. So the grandfather accepted the request of my father in this matter.

As this was spiritual secret which the persons in the meeting could not able to understand it that how this happened and for the general people it was a matter of surprise that he was born after 10 years of the death of his grandfather. But from the holy persons such acts is not impossible for them and no surprise is required in this matter. Because the holy persons are not dying but they used to shift from this world to another world.

So the saying of the prophet of Allah, which is reported by Abu Naim Mohadit said there is a famous saying of the prophet is that Hazrat Aisha Siddiqah (R.A.) said the prophet said that “ Among his people of his Ummah (nation) will talk after their death and Imam Baiqhi was also confirmed that it was correct as per the book ‘*Umran Qulub*’.”

In the book ‘*Irshad Talibin*’ there is a tradition from Hazrat Pera Kunand Baba that Hazrat Imam Hasan Noori was busying himself in the jungle in the worship of Allah and at that time, one young person came to him said “Assalam Alikum Ya Hasan Noori.” Imam asked him how do you know his name is Hasan and his father’s name Noori.? The person told him that the person one who surrender to Allah so Allah will inform him details of all things. At this time he was present with him as he wants to die so he should bury him. The Imam told him not to disclose the matter of divine. During that time that person was cleaned himself and he went into prostration and he was dying there. Imam buried him and he sat on at the head side of the grave of that person and he was praying for his forgiveness. He heard the sound of laughing from the grave. The Imam told “No living persons to live in the grave and no dead person did not make a sound.” That young man told “ Oh: Imam did not hear that there is no doubt that holy persons of Allah did not face death, but they will be shifted from one place to another.”

This thing was also mentioned by Jalauddin Suwati in his guide book of *Sadur*, quoted the reference of the magazine of Imam Abul Qasim Tastari in which a tradition which reported by Abu Saeed Khazaz that once he was in Makkah at the gate of Bani Shaiba where he find one young man who was dead there and when he looked at him, then he was seeing and he was smiled and he said “Aba Saeed he got such knowledge that those who love Allah then after the death they will be remain alive and they just shift from the place.”

He was used to say that his primary education was completed with Hazrat Shah Ali Sahib and who was also the teacher of my father and who was student of my grandfather and his residence was in Hanmakonda village in Thousand pillars temple street and he was a famous learned person of his time and who got his education by grandfather and also he was become his disciple and he was among his special disciples and he got favour of spirituality and he was pious person of his time and in his last age he was migrated to Madina and he was spent his last days there and he was died there.

Regarding his education, he was used to say that in addition to Hazrat Shah Ali Sahib and Mubrak Ali Shah there are many able teachers who were great learned persons of their times who taught him during his stay at Hyderabad.

Knowledge and excellence-He was perfect in all sections of knowledge of Arabic and Persian and he was a perfect prose writer and the great poet and his poetic name was Afzal. He was best calligraphist and he was also perfect in reading of the manuscripts of the old broken languages and he was well known for his writing and reading.

Once he was told in the discussion about his calligraphy work that once one calligraphist came Kazipet and with him he was practicing the following three alphabets of the Arabic language as follows.

Alif

Ba

Jim

Due to the practice of the above 3 alphabets you people are watching my hand writing. The writer of this book explains here that due to the practice of three alphabets the becoming of nice writing is a matter of great surprise. So upon hearing this there will be a surprise in this matter. But in his personality, there were available all types of abilities in him since his birth and due to this reason, apparently there will be some other reason in this matter which is acting as informality then his higher nature will be overcome on it with perfection in this matter.

Once in the discussion, he was told that during his stay in Hyderabad one day he was sitting in outside of the house there and one

person came there with old book in which there was available broken language in it and he told him he got his book from his family library and he was searching all the city to get this book in good hand writing for getting it printed but he was not successful in this matter. Even the person could not able to read and give the subject matter of this book. One learned person gave your address so he was waiting for the arrival of Qazi Saheb of Warangal in this matter. When he got the news of his arrival, he was coming there for this work. Then he took the book from him and checked it and asked him to come after two days. After two days that person came to see me then I have given him the manuscript in good handwriting in this matter he was very surprised and he left from there in the very happy mode and condition.

The Arabic knowledge -As per reference of Mir Roshan Ali, who is migrated from Madina who is disciple of Hazrat Syed Shah Sarwar Biabani says during the governorship of Nawab Rafat Yar Jung Bahadur he was with him in Aurangabad province and at that time one Arabic learned person came there and he said to Nawab Sahib during his discussion that he was met the many group of knowledge persons in Hyderabad but as a matter of fact in really he could not find such person who should be called a man knowledge there so he is returning back. So upon hearing this before Nawab Sahib's reply in this matter, I told him Maulavi

Sahib (Muslim priest) you have not seen in Hyderabad there are such learned person are there and like equal to them perhaps no persons are available in any place. For this reason Nawab Sahib who known as the civilized gentleman was upset and worried for my un-civilized act of replying directly to the Arabic learned person in his presence. Afterward due to my reply he faces was become red and his eyes were becoming red due to his anger, he was upset and he looked at me so I told him Nawab Sahib what is the level of knowledge of Bade Miya.? Upon hearing this Nawab Sahib's anger was turned down and he was becoming happy and he told Malavi Sahib that Mir Sahib is telling right. Actually, you have not visited Warangal. If you have visited Qazi Saheb of Warangal then your desire will have been fulfilled in this matter. Then Nawab Sahib explained the excellence of Qazi Sahib and he told him the following details of good etiquettes of Qazi Sahib of Warangal.

1. Knowledge
2. Good Manners

Mir Saheb used to say that after that even he did not know whether Malavi Sahib met the Qazi Sahib of Warangal or not.? Qazi Sahib was well known in the knowledge and in excellence in his time in the world.

2. The secrets of Maraft (the knowledge of Allah)

Once he was given me the instruction to go and see Sir Nizam Jung Bahadur so I was proceeding to Viqarabad to see him there and was reached in his bungalow in Viqarabad. Upon my arrival there Nawab Sahib came out from this house. So he I have handed over the letter of the Qazi Sahib to him. So he took the letter in his hand and without its reading he was looking at me and he said “ He was travelling all countries in the world and everywhere he was contacted the learned persons and he was also met Arabic learned persons but he could not find such a learned person in any country of the world. He is only one of its kind in his time. In his heart there is so much respect for him. I have desired that he should ask his assistance in his personal matter, but till now he could not get a chance in this matter.”

Once he was met with Habibur Rahman Sherwani, who was chairman of the religious affairs department in Hyderabad Government. From the persons who were present in the meeting it was known that Habibur Rahman Sherwani during the discussion told him that he was surprised that there are such people like you of knowledge and excellence are there in Hyderabad and with such people in fact he is unable to talk with them due to

not having ability with him. So why the H.E.H the Nizam of Hyderabad Government was calling him to Hyderabad from India.

Poetry-In his poetry there was the style and standard of the old and famous poet Hafiz Shirazi and Jami is found. Hazrat Lala Miya used to say this event many times that he was visited one place and the name of the place was removed from the memory of the compiler of the book and at that place there was a meeting of ecstasy was held in which Sufi, Ulmea (scholars) and Mashiaq (learned) persons were present there. By chance the chorister (Qawwals) sang one of his poetry item in which it was found in its end with the poetic name of Afzal so for this reason the listeners were surprised in this matter that who is Afzal and whose poetry is similar of Hafiz Shirazi so I have told the details of his name in this matter.

In another event one chorister was present in his service and told about the Sama meeting of another place and he told him that when your poetry was sung there so there came into their mind that it is the poetry of Hafiz Sherazi and upon hearing this he was become silent for some time. After some time when all persons left from there except me and one other person and whose name I have forgotten in this matter. He said at the time of composing the poetry he was used to think and imagine about Hafiz Shirazi and write his poetry in

this way and he said he think Hafiz Shirazi as his teacher.

Hazrat Syed Darwesh Mohiuddin who wrote his book *Afzal Karmat* and who was famous and well known man of knowledge and Masahiq (learned) person from Hyderabad and who wrote his article “*Halat Irtehal*” in which available his deep, heartfelt feelings of profound sorrow and grief are found in it and these feelings are written in the very strange method and style. In that article it is available how his position and status is found within the hearts of the Ulmea (scholars), Sufi persons. In the knowledge of the manifest and innermost how he was getting his excellence in this matter. The above article is presented as follows.

Hazrat Qazi Syed Shah Ghulam Afzal Biabani who was the holy personality of his time and to whom the people of Hyderabad and villages almost all know about him. He was the grandson of Hazrat Syed Shah Afzal Biabani and elder son of Hazrat Syed Shah Sarwar Biabani and he was the custodian of Qazipet shrine. In spite of his excellence of his family background, his personality was a perfection of many qualities were bright like the sun of the afternoon. Due to his following qualities so there was no such person during his time.

1. Good manners
2. Humility
3. Sincerity

Not only many thousand disciples and devotees, but many hundred friends and acquaintances and respectable persons who used to love him by their hearts. One who will meet one time with sincerity with him, then he will make a place in his heart and he will become his devotee due to his character and conduct. Like a magnetic he was absorbing the persons towards him. During his time there was used to receive large amounts of presents and donation and huge revenue of the estate, but there was no system with him for saving the amount with him. The method of a new day with new sustenance was find every day with him. Not only the knowledge of manifest, but he was a great leader of the following.

3. Knowledge of Haqiqat (spiritual path) and Marifat (knowledge of Allah)

When he was used to explain the Sufi subjects, then there will be an available source of Anwar and the blessing for the listeners immediate. When he was used to explain the subject of Mairfat (knowledge of Allah) by his tongue, then it seemed that the significance of knowledge of the sea of

about the old personality of Allah is moving there. Like the wave of the river of not ending is found in his knowledge so if he will continue these subjects, even for months then there will be no need of repetition of them. His chest was a treasure of knowledge of truth. Fast eloquence and the rhetoric were such that due to this ability, he was used to conquer the hearts of the people. The softness of the style of tongue was such that it seems that there was falling of the flowers from his tongue. During his youth period Nawab Emad Jung First and Nawab Rafat Yar Jung First used to push him and they used to listen his eloquences and then they were enjoyed with eloquence and rhetoric subjects and worlds. Due to the family relation Sir Nizamat Jung Bahadur who was used to meet with him and there was discussion between them on the knowledge. Ulma (scholars) and Mashaiqin (learned persons) were used to think him as their pious person. He was used to send letters in Persian to the learned persons. Some time the addressee will use to translate it from other learned persons. He was a master in the writing of Urdu script (Nastaliq) and broken languages.

During the annual death anniversary (Urs) many thousand people used to gather there in Kazipet and during this period every person was used to praise of the following things about him.

1. Good manners

2. Effects of the manifest and innermost

The Urs (annual death anniversary) ceremony was performed on the higher level arrangements and which have been watched by many thousand people. During the time of Sama (ecstasy) meeting his presence was like a feeling of the light of Allah. From his eyes there were flown many kiloliters of tears in the love of Allah. The tears used to flow from his eyes for the period of many hours and it will effect in the shape of the light and blessing which will be find about the people who were present in the meetings. It is not matter of long time, but it belongs to the short time that many thousand people know the details in this matter. Due to his love the following persons used to visit Qazipet usually and used to get benefit from him very much.

- 1.Nawab Mashsauq Yar Jung Bahadur
- 2.Nawab Ghazi Yar Jung Bahadur
3. Nawab Basit Khan
4. Peer Jamat Ali Shah

In the small village Kazipet electricity and water supply was provided by the help of Nawab Basit Khan. Nawab Sader Yar Jung Bahadur during his meeting he was used to be silent there due to his manners and he was used to be benefit by his sayings and after leaving, he used to offer his presents to him and he used to say that like learned pious person of Qazi Sahib of Warnagal which did not find throughout India.

Maharaja Kishan Persad for a period of many years he was used to present in his service at the time of five o'clock and he was used to benefit by his high level of sayings. Maharaj used to say that since five o'clock morning daily he used to be waiting for the 5 'o clock evening time that when it will strike 5 'o clock so that he should present with him there. In spite of his close relations with Maharaja Kishan Persad or any Nawab and the wealthy person he never visited their houses. Except the persons with whom he had a family relation or they belongs to his disciples. As he was a great man of knowledge (Alim) so his death is like the death of the world. On the day of Arfa (Hajj) day during Haj pilgrimage timing at 10.14 A.M. at Hyderabad at the age of 81 years he left this mortal world. He was buried in the Kaziept village on the Eid day. His one big volume of Dewan (poetry collection) of Persian Gazal (Ode) poetry and one big volume of memory notes which is full of ideas of knowledge is left behind him. Oh Allah forgive him and bestow on him your mercy and enter him in the paradise (Amin).

During the time of materialistic life, such a great person of spiritual knowledge will not be seen and it is very difficult to find such person of excellence and knowledge. When he used to left from Kazipet for Hyderabad then he used to begin weeping greatly while seeing the resting places of his ancestors. If he won't go to Hyderabad then many

hundred persons who were lovers of his grace were left deprived there in this matter. His death is a next great loss of Kazipet after the death of his father and which could not be covered easily and it is not possible in this matter.

Due to this reason many hundred persons' hearts were effected in this matter. Actually the death of persons of such spiritual masters is like a life of perpetual life and there is only difference in this matter that they are not seen by the eyes of the people of this world.

Allah says in the holy Quran that “ Listen the pious people will not die, but they will transferred from this world to another world. ”

In the above article there is available an event of his favour and which is added in this book.

Those who will never die as their hearts love of Allah is there.

And this fact is mentioned in the world's ever living book Quran.

Yours sincere

Darwesh Afi Anhu

Dated 11th Zil Hajj 1362 Hijiri

4. Hazrat's visit details to Hyderabad from Kazipet

Whenever he used to visit Hyderabad from Kazipet till his stay there daily learned persons of Hyderabad sometimes from other places and sometimes famous Ulmea (scholars) of Arab countries in this connection used to present in his service and used to engage in the discussion with him about matters of knowledge and other problems. So Anwar Allah Khan till he was chairman of the religious affairs department, he was used to refer to him usually in the cases and in the legal opinions and in other related matters. Also Habib Ur-Rehman Sherwani was also used to refer in the matters of Islamic law and in the files of the cases of session court, he used to forward all such cases to him for taking his legal opinions and he was used to give his opinion on all those matters and returned back the files of the cases to him in this matter.

Akbar Khan used to say that in the beginning period Tarnach Bahadur when he was arrived in Hyderabad as prime minister of Hyderabad State

when in those days he was getting a chance to meet him. He was going there in his car to his bungalow and when he was getting down from his car, then Tranch Bahadur was coming out from his house and he saw his higher personality, then he went to the steps of bungalow to receive him and he took him to the inside of his bungalow and he sat with him and he talked with him for a long time. It was heard that Tarnach Bahadur was an expert in the Arabic knowledge and with him he was discussed Arabic knowledge. During the discussion Tarnach Bahadur was surprised that such people are there in Hyderabad State. In short upon his return from there Tarnach Bahadur came to the car to say goodbye and he himself opened the door of the car and upon his sitting in the car with great respect he met with him and he told him his goodbye there.

Other arts

He was perfect in the following arts.

1. Arts of soldier
2. Sword
3. Fight with clubs
4. Wrestling
5. Horse riding

He was a great expert in horse riding. In all arts of horse riding he was expert very much. He knew all tricks of whipping of the horse. He was known also art of music and musical instruments and he

was also know other details related to the art of music and instruments.

He was also an expert in all kinds of hunting with guns and his aim was very perfect. In the swimming also he was well known as he was an expert swimmer. In the above arts his expert details are available in his events which he used to say in his meetings.

So once he said that in his early life it was seen the practice that Muslim from Hanmakonda usually to visit Kazipet in the evening time and they used to drink Sendhi (date liquor) in the date liquor trees areas in the drunkard conditions and make many mischiefs there and used to trouble to the village of people of Kazipet. On the request of the village persons father told brother Ahmed who was his foster brother to tell those persons not to do such actions and to take care in this matter. After this one day he was walking in the drawing room after having dinner. One date liquor sales women came there in worried condition and she said the people attacked brother Ahmed and he was in serious condition of unconsciousness there in the date liquor trees area. Upon hearing this he was going there on the spot in angry mode and watching large number of people were there and all persons were holding clubs in their hands. They were ready to make riot and disturbance and brother Ahmed was lying there in un-conscious condition. He was alone there in the gathering. So

he was entered in the group with great difficulty and snatch one club so the people attacked upon him, so he was started club fight with them and for this reason all fields was cleared from them and there were available many injured persons in serious condition everywhere in the field. There was available huge, loud and cry by the injured persons in the field. Then he went to see brother Ahmed. As he was at his age and his personality was same like him, but he lifted him alone and he took him to the house and put him on the bed in the drawing room. Then father immediately came to the drawing room and he was checked brother Ahmed and he was arranging the treatment of brother Ahmed. He was surprised greatly for my action and boldness to enter into the large group of persons. He instructed me not to repeat such action in the future. He was surprised that I was facing the large group of persons alone and was successful in this matter.

One day at the morning time he was present with his father who was sitting on the bench, which is under Nobat Khana (the place from where time is announced by the beat of a drum) then Samadani Pasha, who is the elder son of Ghulam Dasgir Hussaini alias Peeran Saheb who was learned person of Manakundur came there from the village side of Kazipet who is a grandson from his maternal side and he was passing from the side of the shrine building. He was, called him to come

near by sign. So Samdani Pasha wants to get down from the horse immediately, but he was prohibited him in this matter and he asked him to come to see him on the horse. So he came near him on his horse. Then he asked him some questions about horse riding and the habits of the horse. He asked him some special question in this matter and he said to him can he ride his horse?.

Did your horse will able to bear his weight?. Samdani Pasha told him that grandfather this is a big horse did, he will not bear your weight? Please kindly fulfil your desire and saying this he want to get down from the horse so he prohibited him in this matter and he told him, give him in writing that if he will sit on the horse and horse's waist will be break then he will not claim in this matter. Samdani Pasha told him that surely he will give it in writing and he will not claim in this matter. And saying this he was getting down from the horseback. He was, called him close due to the kindness and smiled and he said to him that he wants to joke with him otherwise he was not wanting to sit on the horse. He addressed me and he said regarding riding of the horse there is an art of delicate nature is that if the rider of the horse if he will put his heel on the vein, which is available in the stomach of the horse, then the horse which should be more powerful and strong will become under control of the rider immediately on this matter and for always his waist will be broken. He

knows this art well and if he wants, then he can break the waist of the horse. Upon hearing this Samdani Pasha left from there upon obtaining his permission.

Once he was sitting near repository drinking water platform in the shrine building of Kazipet then by chance I was present myself in his service and in the discussion he told that he know well swimming and while putting towel on the water he will sleep upside down and with this trick he will not drown into the water nor the towel will go down in the water. In this situation there was came thought in my mind that it was due to his miracle. Upon this thought he said immediately that it was not belongs to miracle but this act is related with the work art and wisdom of the swimming and it is simple method if I will teach then you will also try it easily. I also learned this trick by one expert of the swimming.

He was also know well with the instruments of music. On some occasion when the singing parties will approach him, then he was used to address with them in this matter. During the Sama meetings he used to comment the performance of the parties on the spot and he used to praise them about their performance in the meetings. He also used to point out some small mistakes of the singers with which the parties of singers used to accept it.

From his saying it is clear that he was known also the Arabic medical course. The doctors of Unani (indigenous system of medicine) medicine used to surprise upon his suggestion and advices and they used to accept his opinions. He used to discuss the following things with them.

1. Medicinal herbs and its properties
2. Jungle
3. Bushes
4. Desert and wilderness
5. Wonders of the nature of the mountain and desert
6. Snake and scorns

And he used to tell the strange stories of the above things that the listeners will be surprised very much of his wide range of information and details.

Marriage and sons -His father arranged his marriage in the family of Nawab Mohiuddin Bahdur who was famous and well know Mashaiq (learned person) of Hyderabad with the daughter of Mohammed Fazal Ali, who was Qazi of Bhongir and who was custodian of the shrine of Jamal al-Bahr. By this marriage there was born one son Syed Ziauddin Biabani and three daughters were born and among them two daughters died in their early ages in Hyderabad.

His first wife was well known for good manners and pious nature, tolerant habits and humble conduct. It was heard that when the women who used to visit her to kiss her feet, then she used to behave well with them and treat well also with their children just like a real mother who behave with his single children. The women visitors used to say that upon their visits there will be such affect on their hearts that they are meeting with their real mother.

As she was a perfect, pious lady and she used to busies herself always in the invocation of Allah and so in the last days she was becoming ill and for this reason he was married a second time. And after some years after this marriage, she died on 16th Rabil Awwal in the year 1365 Hijri and her grave is situated in the southwestern side of his tomb.

5.The Qazi (judge) of Warangal

He was given this post during the period of his father. After giving this post to him his father lived many years. So in this way he performed his duties well in this respectable post till the end of his life.

The Pledge -He was obtained Bait (pledge) from his father. After many years of his pledge one day before the death of his father on the opposite side of the shrine building on 20th Safar in the year 1331

Hegira the ceremony of caliphate was performed there. In that meeting brother Syed Afzaluddin residence of Ramod of Barar was present there who was a special disciple of his father. Who has narrated the details of the ceremony of the caliphate as follows.

He said that he was purchasing the flowers, sweet, turban, Lungi (sheet to cover the lower part of the body) and also he was arranging the ceremony.

Once he said that his father was given him the post of Qazi of Warangal and he was also wanting to grant him the caliphate, but he was not ready at that time. So his father told him that nowadays he was becoming weak, so he should take caliphate and make disciples and include them in this chain. So he told him that allow him some time to reach on the status of perfection of Sufism then allow him caliphate. So that he should not be kept behind with anybody in this matter. So for this reason the matter of caliphate was stopped. In this matter he said “ When his father becomes ill and his illness was growing up and when he was seen the sun was reached on the roof’s corner and his pressure was increased in this matter so as per his saying his father was granted him the caliphate.

6.The custodianship of Kazipet shrine

He was becoming the custodian of the Kazipet on the fourth day of the death of his father Hazrat Syed Shah Sarwar Biabani upon completion of the third day funeral rites of 24th Safar in the year 1331 Hijri. He performed his duties as custodian for a period of 31 years, nine months and fifteen days.

During this period the general disciples were agreed in this matter that about over 100,000 were included among his disciples in which most of them were people of city of Hyderabad and from villages and districts of Hyderabad State, from some areas of Madras, Bombay, Calcutta, Dehli and Lucknow who were privileged to make pledge on his hand.

Among in his large un-counted numbers of his disciples due to his kindness he was granted saintly dress of the caliphate to the following persons.

1. Hazrat Syed Shah Mohiuddin Pasha Biabani
2. Hazrat Syed Shah Abdul Karim Biabani
3. Hazrat Sadiq Allah Shah
4. Hazrat Qazi Fazal Ali Shah
5. Hazrat Ghulam Ahmed Shah
6. Hazrat Ghouse Ali Shah
7. Hazrat Syed Hafeezudin Shah
8. Hazrat Kashafi Shah
9. Hazrat Syed Hussain Shah Hussaini
10. Hazrat Basheeruddin Shah
11. Hazrat Syed Ziauddin Biabani
12. Hazrat Syed Shah Ghulam Jeelani Shah Hussaini

- 13. Hazrat Syed Ismail Shah
- 14. Hazrat Darwesh Mohiuddin alias Hussain Ali Shah
- 15. Hazrat Basheeruddin Kazmi Shah
- 16. Hazrat Abdul Gaffar Rohi Shah
- 17. Hazrat Syed Shah Mohamed Quaderi alias Quader Pasha
- 18. Hazrat Syed Khaja Sadat Hussain Shah
- 19. Hazrat Syed Shah Quaderi

7. The pledge (bait) from Jinns and men

-He was awarded the light of faith by hands to the men. In this connection the details of his custodianship were already mentioned in this book in its previous pages. Upon obtaining the caliphate and till his last period of life more than 100,000 persons made their pledges (Bait) with him. During the day time the general, persons used to see him and become his disciples and during the night time Jinn were used to see him and get his favour and come under his chain and but it is not known how many Jinns were becoming his disciples and coming under the light of faith in his hand of the reality.

As per the following tradition the coming of the Jinns will continue to present in his service him during the night.

As Akbar Khan used to be present in his service in the city and during journey with him so he was able to know well, some special conditions of him. But he was used to keep all secrets as per his master's desire like his master who used to keep such secrets with him. In reality Khan Saheb was his real keeper of the secrets and ambitions as well as he was a faithful and true servant.

One day Khan Sahib told me in Hyderabad as the large number of people used to visit him in the daytime to get benefited by his sayings, and advices and in the same way in the last part of the night the groups of Jinns used to be present in his service and will pledge and benefitted by his saying and charms.

The proof of pledges of Jinns is available in his miracles and his favours and which is added in this book.

8.The details of his favour (Faizan)

- Hazrat Darwesh Mohiuddin writes his article on his death in which he added one of his favour as follows.

1. The repentance of a prostitute woman

Shahzadi Jan who was a prostitute woman and who become his disciple and he was advising her at the time of her pledge to leave her occupation and to marry somebody. So she followed his advice in this matter. After some days due to this effect she used to visit Kazipet during the Urs (death anniversary) period by covering herself in the black blanket and by wearing the big size beads in her head and she used to hold pillar of the shrine with her hands and used to remember her past days. When her last day reached, then she was becoming ill in Hyderabad due to fever. In the condition of fever, she decided to visit Kazipet so she left in the car for Kazipet and she was dying on the way. When her car was reached at the Kazipet shrine building, then he was present there as such that he was waiting for her. So he welcomed her dead body there and he was attending the burial ceremony and she was buried in the graveyard of the shrine of Kazipet.

So it seems that the Sheikh is that person one who will make the un-fortunate person as a lucky person.

2. An event of Hazrat Banne Miya

Hazrat Banne Miya who was Majzub (the one who lost in divine meditation) of his time and who

was benefitted greatly by Hazrat Syed Shah Afzal Biabani and who used to reside in Aurangabad. He died when his age was over 100 years. This event has happened after four or five years after his death. In that year when I was not present in the Urs (annual death anniversary) in Qazipet but I went there after the ceremony of the Urs and present in his service, then in his discussion he said to me that one person was met with him during the time of the Urs (death anniversary) and he said to me “ He is the successor of Hazrat Banne Miya and especially he was sent from Aurnagabad in his presence to obtain one thing which is available with him.” He said on his asking he was surprised in this matter that the thing which he was demanded was given by my grandfather to his father and his father was given that thing to him and except the above three persons nobody know in this matter. Such a secret thing unless Hazrat Banne Miya will not disclose it to somebody, then it will known to anybody. For this reason he was sure that person was coming to Kazipet as per the desire of Hazrat Banne Miya. As a matter fact that person was the real successor of him so for this reason I was disclosing the secret matter to him in this matter.

3.Once he was arrived in Hyderabad and he was staying in the bungalow of one Nawab Saheb in the Dood Bowli street. At that time I was visiting

him lonely there. There was on Majzub (the one who lost in divine meditation) of Arabic origin who used to live in the Bazaar of the Kasaratta street near Chowk and he was coming there and stood at the gate of the bungalow with great respect and attention. So he asked him to come near to him by waving his hand and he was given him something from his pocket for him. So that Majzub upon receiving the holy gift immediately left from there towards the gate and from there he went outside without turning his back towards him. Upon his departure he told me that to this Majzub there is one service of spiritual is allotted to him. Due to etiquette I could not dare in this matter and ask him that who have trained that Majzub. But due to his very much affection and his method in this matter so my heart is witnessing that Majzub was getting such position and status due to his favour only. But he could not clarified in this matter. I was watching that Majzub during the year 1341-1342.

After many years of this event, it means upon his death Hazrat Hyder Ali Shah, who is a holy person of his time and who was famous as Sufi and Mazjub in Hyderabad city. And from the persons who used to meet him it was heard that there were many miracles mostly and frequently happened with him. And who belongs to family of Mashaiqin (learned persons) of Gulberga and who was the nearest relative of the custodian of the big shrine of Gulberga and who used to call him as

Biabani. Once I have asked with his special companion who was a devotee of the Qazipet shrine that why Hyder Ali Shah is using the word of Biabani with his name and what is connected in this matter. So Haider Ali Shah told the details through that person the full details of Majzub about which the Qazi Saheb told that there is some spiritual service is allotted to him and who got favours of the Qazi Saheb and he is successor of him so in this way he was benefitted by the favours of Biabani and he is from Biyabani chain. I was surprised upon hearing this and so in this way I believed the truths of the spiritual perfection. Because of the pure heart of Haider Ali Shah that who told the complete story of Majzub in this matter. As a matter of fact at that time with the Qazi Saheb I was alone there. It was also confirmed the connection of Majzub and that Majzub was without doubt was getting his favour and attention by the Qazi Saheb. In the episodes of this book the word, Sheikh was used in place of Hazrat Ghulam Afzal Biabani by the translator of the book in English. Hyder Ali Shah later was migrated to Bombay from Hyderabad after the event of police action in Hyderabad. He told his disciples that in the year 1375 Hijri in the month of Ramazan, he will visit to Hyderabad but there were strange secret matters of Allah, he was leaving the world two months before Ramadan it

means he was in the month of Rajab in the year 1375 Hijri in Bombay.

4. It was heard that in his last period of his life, it means three or four years before of his death two boys who were special grandsons and as per instruction of the Sultan of Baghdad, they were visited Kazipet during the period of Urs (annual death anniversary) and were pledged to him and were benefited in the spiritualism. So in this matter Tufzal Hussain advocate was confirmed this event upon its inquiry with him and he said "Yes, whatever you heard in this matter it is truth and it happened like that. Did you still not know in this matter.? That they came here for the special intentions and upon pledging they left from here."

It is heard that the above holy persons were going to Hyderabad from Kazipet and they stayed there for many days. It is said that still one person among them is staying on the mountain near the Hyderabad city area. And who is well known and famous for his miracles and revelations. The other person was migrated to some place. It was known that both of them were great Ulma (scholar) of Islamic religion.

An event of his camera photo -During the service of Nawab Naim Yar Jung Bahadur as the Governor of the Warangal province one day he invited him in some ceremony, and upon the attending the function he was returned back to the shrine building at Kazipet. When I was coming to

know about his arrival from there I was approached to honour of the kissing of the Sheikh. At that time he was, told me that a strange event was happening in the function of Niam Yar Jung. So I asked him Malik what was happening.? He said after the dinner when all persons sat on the chairs in the courtyard. And he was also sitting on the chair. Then Naim Yar Jung was brought camera before me and want to take my camera photo. So I forbade him in this matter and refused for the taking, my camera photo. So Nawab Sahib in the large number of gatherings was requested kindly in this matter, so I was becoming silent due to manners only so he was taken my photo at that function there.

From this conversation, it was known in this matter that he was angry in this matter. But in my heart there is desire at that time that I can get one copy of that photo. So I was inquiring into this matter and after some days it was known that the group photo was developed well by all persons present in the function, but the photo of the Sheikh was not come and in its place empty the chair is seen clearly in that group photo. It was heard that due to this event there was very much effect on the Nawab Saheb so he was visiting the Sheikh in Kazipet and tendered his apology in this matter for taking his photo with his camera at the party at his residence. So his brother Syed

Mohiuddin Pasha Saheb was told this event to Tofazal Hussain advocate.

After the above event when he was travelling to Bombay and during the journey he was staying in Puna at the residence of Razaq Shah, who was his special disciple there and who was invited him at his residence and his elder sister who was in very advance age and who made her pledge to the Sheikh and she was becoming his disciple there. After the pledge she was requested that she is very weak and very old in the age, so for this reason she could able to visit to Kazipet to get the blessing of the Sheikh personally there. So she is in need of his photo so that with that photo he will be in her sight till the end of her life there in Pune. As he was Qazi of Warangal so in all matters he used to follow the rules of Qazaiat (justice). For this reason the compiler of the magazine '*Khair al-Haqaiq*' wrote in his praise as follows.

He was author, wise person and judge of Islamic law as well as the spiritual guide and luminous master of the mystic way and he was also a perfect learned person. So against the Islamic Shariah law how he will agree on this matter. So it was learned that he was prohibited him to take his photo there and with his intention to return from there he was prepared on this matter and came outside of the house and he sat on the chair on the veranda so at that time Razaq Shah due to restlessness of his sister so he was

taking his photo without his knowledge and on the secret way from behind of him while standing there he took the photo which was successful. For the success of the photo there was a surprise for me that what is reason in this matter which make it as was successful. It may be due to a sincere fondness of the sister of Razaq Shah to have a photo of the Sheikh to keep it for her sight always so it is good to some extent so the holy presence were transferred in the photo. Anyhow, what is the real reason in this matter which Gods knows better. So in this matter, it was heard that Razaq Shah paid much care that he was developed one copy of the photo and he was given to her sister and he did not disclose this matter to anybody till his death. Afterward Razaq Shah was dying and his elder son in the beginning was developed five copies of the photo and brought to Kazipet. When we have come to know in this matter, then five persons of Kazipet took from him all five photocopies by paying for Rupees five for each photocopy and we have taken a promise from him that he will not develop more photocopies in this matter as it is against the will of the Sheikh of the time. In spite of the above facts, it is not known what was happening in this matter against his promise Hamid Shah made the photo and he sold photos to all general persons. So for this reason on the occasion of every Urs (death anniversary) large number of photos are being sold in the shrine building.

The publication of the photo was made possible because it was taken without the knowledge of the Sheikh and from this action his personality of laudable as who was a strict follower of the Shariah (Islamic) law and the knowledge and for this reason there will be no objection does not arise related with this pious personality of his time in this matter.

Religion and Maslak (school of thought) -He was a follower of his ancestral religion and Maslak. His forefathers were followers of the Hanafi religion of Ahle Sunnah Wa Jamat (as people following of the prophet's practice). In Sufism he was the follower theory of Wajudia (existentialist). He was a follower and supporter of Wahadat al Wajud (unity of existence). In Tariqia (mystic way) he was followed by ancestral chains as follows.

- 1.Quaderia
- 2.Chistia
- 3.Refia

But he generally used to take pledge on the chain of Quaderia. But those people who will enter without any desire and wish then he used to enter and allow them to become his disciple in the chain Quaderia and otherwise if the disciple will wish for any other chain, then he will make his disciple in that chain. So many persons were become his disciples on his hand in the chain of Refia. The chains of Quaderia, Chistia, Refia have been followed in his family since long time. But the

method of the pledge of in the chain of the Chistia was started in the time of his grandfather Syed Shah Afzal Biabani. Once he said, “ Grandfather made one person disciple in the chain of Chistia and also he was awarded his caliphate and his name was as Sarwar Khan and who was becoming famous as Sarwar Shah and his father was made his disciple one person in the chain of Chistia. So by following this practice of my ancestral system till now I had also made my disciples in the chain of Chestia.

Mystical exercises-As per his ancestral Maslak (school of thought) he was used to visit different jungles, especially the mountain Bodegutta near the Kazipet railway station where to used to engage in the mystical exercise in the nights for a period of many years there, but in this matter, he kept it secret with the household persons and for this reason they did not able to know nothing in this respect and which is explained as follows.

By heart become beloved by the innermost way
 But in the manifest way you pretend as know nothing
 So such good ways are less seen in the world.

So for this reason the household person and servants, disciples and devotees could not able to know nothing in this matter. He was always used to take care too much in the follow things.

1. The status and position of the spiritualism
2. The Spiritual revelation

Also, he was used to keep secret his method of daily worship. It is a great thing for me that I could be able to know his great special affairs in this matter. As a matter of fact in his life period of 80 years, nobody doesn't see him in daily recital and in glorification. But in spite of this his greatness and holiness, he was known to all. So he said this matter in ode (Gazal) as follows.

In my heart your love is hidden
 But you disclosed it in all places to all
 With happiness the religion and faith is presented
 But it is good If you have accepted life like as this

At the time of his training and teaching of daily recital and invocation of Allah to his disciples, he used to tell his events of mystical exercises with his special disciples. Due to kind nature, these events were not become general for the all persons. Now for his followers disciples, well wishers as well as his devotees, it is necessary to know these details and in the following some events are mentioned.

1. One day he went to the small hillside of the Bandam tank near Kazipet village with his double bore gun along with one boy whose name was Feroz for hunting of the fishes and he was arrived

there before the sunset prayer (Maghrib) and he was staying for a short time and returned back from there. At that time I was with him. The details how I was going in the service and its details are available in this book in another chapter of his helping details. On the way he was saying this gun is his confidant and since his early days of his life and he was used to go in the name of hunting with the gun for the hunting purposes and he was used to visit many jungle areas. But usually he visits Bodagutta and put aside the gun there and used to engage in his endeavours, there and this was his practice for many years, but the nobody of householder did not know in this matter. He said in his ode (Gazal) as follows.

Oh Afzal our aim of life is to remember Allah
 To become particles on the way to his door is
 Like a chemical formula.

Akbar Khan said that he was used to get freedom from his disciples and devotees and when all householders will in deep sleep, then he we will by covering his handkerchief on his body then, he used to engage in the recitals on his bed and even in such engagement he used to take care very much about keeping the secret of his recitals. He was having such control of his condition.

Whenever he used to hear the sound of anybody then he was used to sleep on the bed

immediately so for this reason nobody was not able to know the details in this matter.

The Status and position

He got the practice of hard endeavour of mystical exercise and from his holy father, he got the favour of the spiritualism and he got high status and position.

Moulana Syed Abdul Quader Qamisi who was landlord of Dongarmipur in Taluqa Raichur and who belongs to the family of Mashiaqin (learned person) of Gadwal who met me at Raichur and he said once King of Hyderabad Mir Usman Ali Khan was invited all Mashaiq persons so Mashaiqs from Hyderabad and from other districts were attending the party. All Mashaiqin were famous and well known in all over the Hyderabad State at that time were present there. But among them Qazi of Warangal was not present there in that gathering. In short, after having royal dinner of Mashaiqin the King of Hyderabad Mir Usman Ali Khan Bahadur was arrived and he was met, all the invitees there and shake hands with all of them. At the time of shaking of the hands and he was heard that the King of Hyderabad said " Among Mashaiqin (learned persons) of Hyderabad he was proud of Bade Miya (Qazi of Warangal)." Upon hearing this I was surprised too much in this matter as he was not present there in that gathering, but such thing is being said about him and from this it is clear that the King of Hyderabad was aware of his

personification of his rank and Sufi status and position and he was having too much devotion to him in this matter. As per the statement of Malawi Saheb this event is recorded in this book.

The king will fulfill the needs of the people of the world

But there is a power of pious persons with them in this matter

So that they can change the fates since the beginning to end.

He has complete control over his condition of his heart. He has never allowed in the present of general and special person the condition of being enraptured. But in the lonely condition, especially during the early hours of the morning time he was seen by some person in the condition of being enraptured and at that time due to sound of coming of persons or whenever he knows coming of the persons then that condition will be returned back to him immediately and then he spoke to those persons and inquired with those persons about their arrival there and the reason in this matter. It was a matter of rare that nobody never was not able to see any such event in this matter.

In the village Raichur Hazrat Shah Nabi Mohiuddin who belongs to the third generation of Hazrat Syed Shah Abdul Latif of Vellore and who was a person of enrapture and he was used to live

there. As a matter of fact, he didn't meet with him and even he could not see him. But during his conversation he was used to praise and admire him very much. During the year 1342 Fasli when I was posted in Raichur on my transfer, then at that time he was living there. Two years upon my reaching there Hazrat Nabi Mohiuddin was becoming seriously ill, there even though there was very much cure for his disease but there was no result at all.

The Sheikh of time during that time was visited Bombay and from returning from there he was staying one day in Gulberga and from there instead of coming to Warangal he was going to Raichur. So in this way he was arrived in Raichur and during that time his relative Mahboob Ali, resident of Hanmakonda who was working as the superintendent of police there so he was staying in his residence. Davar Ali Khan, who is sister's son of Lala Miya said in this matter that upon his reaching, to Raichur Hazrat Nabi Mohiuddin was died after some time.

The compiler of the book was in Warangal at that time on leave from there and upon his return back to Raicher he was coming to know all the details in this matter and for this reason there was very much regret that since many years he was desiring to conduct a meeting of the both holy persons in Raichur but at that time he was not available there and also the disease didn't allow

him time to breathe and also Shah Saheb was used to busy there. Because at the time of his illness, his only son who was in Madras city and for this reason he was awarded the custodianship of the shrine to his famous and well known caliphate Abdul Hafeez and who was a deep love and sincere disciple of his master and so he had made great endeavours in this matter. Due to this reason Allah was awarded favour him to become the successor of his great Sheikh.

Without program his immediate arrival to Raichur and at that time of the death of Shah Sahib? Which caused me surprise and amazement for a long period of time. There was a special disciple named Mohammed Usman Shah of the Shah Sahib was there in Raichur who was famous for the following things.

1. Favour
2. Arif (one having an intimate knowledge of Allah)
3. Revelation
4. Pious

And also he was caliph of Shah Saheb and also he was keeper of the secrets of his master. So I asked him many times in this matter. Usman Shah used to like me very much. Due to my insisting on this matter once due to my compulsion he said that my master was a great spiritual pious person of his time. Before the death of my spiritual master, there was the matter of the settlement of his successor was pending and for the work of

arrangement of his local custodian and in the authority of the president the arrival of Qazi Sahib of Warangal was under the affairs of spiritual act and it is very important and so his presence was must there. And for this reason he was present there and he was settled the problems of his successor and upon this Shah Sahib was immediately left this mortal world.

Once Usman Shah was told me in Raichur that the heart of the Sheikh was made by Allah as strong as the Himalayan mountain. On his heart of pure there was an effect of condition and the world was such that if a little of the effect such condition will prevail on any person, then such person will 70 times during the day he will tear his clothes and will run towards the jungle. But oh, he was a such large hearted-ness that in spite of such conditions there will be no difference in his feeling and sense and he will continue his discussion with the persons who were present in the meeting according to their status and condition. Some time he will not look under enraptured condition, but surely it is due to large hearted-ness and which will be controlled by him.

Some details of the secret matters of the Sheikh were told me by Usman Shah so I present in the service of the Sheikh and told him the details to him. So he told me that Usman Saheb is a good person and a man of revelation. After this whenever I used to arrive in Kazipet then he used

to inquire about conditions and he also used to ask about Usman Sahib and at the time of my departure he used to ask me to convey his good wishes to him.

On his face there was such holiness was found so for this reason, if he will be available in the gathering of many thousand people, then the unknown eyes will recognize him and come to know that he is the light of the gathering without asking in this matter. As Allah says in the holy Quran and its translation and interpretation is as follows.

“ But Allah will choose for His special Mercy whom He will of Allah is the Lord of grace abounding. (1-105).”

One day during my working period at Raicher there were thought came into my mind during the whole day about his spiritual status. As he did not tell us or we know any person who will inform us the details in this matter. During the night Dada Pir (grand spiritual master) Hazrat Syed Shah Sarwar Biabani was coming into my dream so I have blessed by kissing his sandals and he said “ Mr. : my son is “ Malik and Maulim Naqba “. Upon waking up from the dream noted the arrangement of new words and the next day I was reaching to Kazipet and was present in the service of the Sheikh and explained him the details of my dream and he heard those words and he was asked again in this matter so I told him the details in this matter. Then he said “ He is nothing while pointing

his finger towards the green tomb that whatever he is due to favour and kindness and he is nothing by himself. After this upon obtaining his permission I went back to Raichur.

9. Conduct and character

His conduct and character was modelled as per the model of the prophet of Allah. Upon meeting with him even his critics will feel pleasure due to his behaviour and manners and they used to praise for his good nature. When the village persons used to meet him, then he used to talk with them according to their nature, knowledge and understanding as well as their wisdom. With the people of villages and people of Hyderabad he was used to talk with them in their style and as per the requirement in this matter. With the learned persons with the level of knowledge. Some time the learned Arabic persons when used to meet him, then he was used to talk with them in Arabic language and with the people of Iran he used to talk with them in Persian language.

His manners and conduct were similar of the prophet of Allah

In mysticism, piety he was of deputy of Abdul Quader Jilani

In the dealings with Hindu village revenue officers he was used to talk in Telugu standard language and style. In short, it was his habit that he used to talk with the persons according to their wisdom and understanding and also as per the style of the day to day conversation and due to this reason the visitor will be feel happy with conversation with him due to his style of talking.

His perfection in the manifest and innermost was so great

So his holy teachings bring the condition of ecstasy on the people.

In short, his conversation was as per saying. “You should talk with the people as per their wisdom.” His statements were such beneficial and so sweet and due to this reason the listener will feel comfortable and it seems that there was falling of the sugar from his mouth. His style of talking was so sweet. His voice was not loud or nor low so for this reason of his medium voice all persons present in the meeting can hear his conservation, whether they are sitting near to him or away from him.

When he will usually explain the events about the holy persons, disciples and their followers and also about the pious personalities of his family. Which reflect as per the saying of the prophet that one who like anything, then he will remember it for

many times. In those events the persons of the meetings will get answers to their questions. There was seen many events that many persons used to present in his service with their individual questions and used to sit outside of his residence and upon his arrival, he was used to shake hands with all persons there, then he used to sit there and before the submission of the question to him then as per his habit he used to explain one event and that story actually will act an answer to the questions of the persons present in the meeting. So for this reason all people will feel happiness in this matter, and they used to leave the meeting place without asking their question with him. This event shows his laudable personality. In his conversation and talking there was perfection as well as there was the unique style in it. So for this reason upon return from his company in everybody's heart there will think that he used to love him much more than others. For trial now you can ask his number of disciples or his father's disciples and devotees will ask them in this matter that how the Sheikh will look you then everybody will reply suddenly that he was liked and having a look of affection from him very much than others. The people's thinking about his affection and love was not depend upon any doubt or not good opinion, but it is real fact which depend upon the reality and it is true that he was used to love all

persons in the same level so he used to look all of them in the same look.

In his conduct and manners and in his kind favour there is available strange uniqueness. He was used to meet with all his disciples and devotees, whether they were rich or poor with all of them his treatment was not only same, but equal and also his style of treatment was such that as it is required by the equal status of the person. If he is sitting there and if any person says Salam to him, then he used to stand and reply his Salam. But in the last period of his life due to pain in his waist so on such occasions he used to express his excuse in this matter for replying the Salam while in the sitting position.

With the disciples and devotees and also with the servants who used to do daily service and with the general public he was not seen within the condition of anger and annoyance with them. In him there was very much selflessness and tolerance, so in spite of not obeying his orders and against his will, do a lot of losses by his workers then then he has never become angry or give punishment in this matter. But he will use to treat with them with smiling and he used to advise them with words of peace and tranquility.

Even for the ordinary type of work or help for the example at the disperse of the meeting if any disciple or devotee use to pick like his staff, betel leaf box and snuff box if will be given him into his

hands, then he used to say Salam to that person and for some time he will excuse him in this matter.

It is learning that one of his disciples who belongs to Sadat (holy prophet's descendants through his daughter Hazrat Fatima) family member who was working in some government department at some district place and he died there due to illness. At that time his wife was pregnant and she was also his disciple. Upon his husband's death one child was born to her and she was also become serious ill due to the problems of pregnancy and due to such illness she did not have any hope of life so for this reason he was called her neighboring women to her house and she was disclosed her final advise to them that her or her husband's relatives are not available so that she could able to inform her helplessness in this matter. In case if she will be died then whatever house hold items which are available in the house should be sold and her final rituals of death should be performed there and her child should be sent to her spiritual master who is living in Kazipet as except him no heir is not there in the world. So she was dead. After this event as per her advice she was buried there in that place by the persons in that place and the small orphan child was sent to Kazipet by the people of that place. The people of that place were explained him the details about the final advise of the deceased disciple and other

events of the tragic happening in that place. So he took the child immediately in his hands and embraced the boy and hold close to his chest. At that time he was began weeping and shut, tears so much that his beard was wet with the tears. He was taking the boy in his house and for some period of time that the boy was under the care of general, women there and after some time was passed, then the boy was given by him to his household, persons and till his life that the boy was under his protection so the stranger people thought on this matter that the boy was belongs to him.

In the last days of his life he was unable to move from the residence to the shrine building by the walk but he was used to go there in a bullock cart. During the sandal ceremony on the death anniversary (Urs) period he was used to follow the sandal ceremony in the bullock cart and his cart will be found in the procession on the back side of the people gathering.

One year he was coming to big sandal ceremony procession in the bullock cart Akbar Khan and myself were there following his bullock cart. There was some heat in the atmosphere available, but there was large gathering was there in the sandal procession and at that time loud cry of one small boy was heard there. So he was annoyed upon hearing the loud cry of the small child and he was

asked “Khan Sahib to take care of the weeping boy. ”

So Akbar Khan ran from there and brought that boy and he told him “ Malik this boy due to too much gathering was separated from his parents. So he asked him to give the boy to him. But Akbar Khan told him that the boy is having mud on his feet so he will clean the feet of the boy by his handkerchief then he will give the boy to him. Till this phrase was not finished, then he was bending him from the bullock cart and he took the boy from the hands of Khan Sahib and put the boy on his lap and when the boy sat there then he was stopped weeping. Then he was instructed us to search for the parents of the boy. After some search Khan Saheb found the father of the boy and he brought him there. By that time the bullock cart was reached near the Nobat Khana Nobat (the place from where time is announced by the beat of a drum). After boarding out from the bullock cart he was handed over the boy to his father. As per the statement of Khan Sahib there was mud on the feet of the boy and he put the boy on his lap, but there was no sign of mud was found on his dress.

He was serious ill and this was his last illness in his life. Hakim Abdulla Khan was recommended him to keep away from gathering and not talking to the persons. As per this instruction his son was taking care very much in this matter. The special disciples' group was guarding his room and they

were not allowing any person to see him in his room and taking measure of to avoid disturbances near the room. So one day I was there outside of the room and not daring to see him to take care in this matter. At that time he was called me to come near him and he told at this time his son Biyabani is not there so there is a good chance. Since many days passed, but Fiyaz and Khaja did not come to see him. May be due to fear of Biyabani pasha's instruction they are not coming to see him. So you go and bring them immediately so that he can see them. These two boys were adopted by him and they are in the age group of 8-9 years. So I went immediately outside and found that both of them were playing there and brought them in his service. So he was called them to come near him and touched their heads with his hands with kindness and affection. Afterward, he said to them, " Since many days you both have come not to visit him so for this reason he was worried in this matter. The hairs of the head are growing very much so cut the hairs and have a bath and change the unclean clothes and in this way he talked with the boys and he was given to them one quarter Rupee coin to each boy and then he was permitted them to leave him. At that time departure of the boys he said to them daily to visit him one time. So he was used to treated kindly and with great affection with the boys so such treatment with other parents is not possible during the time of

illness. So his such love and affection is such great that even the love of the 70 parents in not equal in this matter. Upon seeing this event, I was surprised in this matter how he loved his adopted boys that even in the condition of serious illness when he was becoming unconscious number of times and there was no movement for him and still he is worried and sorrow that the boys are not coming to see him and for this there is effected very much for his heart.

It was heard that one night when it was passed its half portion then at that time the boy whose name was Khaja went to see him in his service and was complaining about the cold winter night so he was given him his turban to him to cover up in the night. In the morning all persons of the house when wake up and saw that Khaja was sleeping in his bed while covering the turban of the Sheikh so for this reason all were surprised at this matter and some were becoming angry with Khaja so he was prohibited them in this matter and he told them he was given him his turban. It was heard that when her daughter was heard this then she told him that “ Father, we and all devotees used to keep it on the eyes and you have given this to the boy to cover him on his head. So how you should wear it.? Upon hearing this he said “ My dear, what is objection in this matter and it will be cleaned by a soap of one penny.” So while smiling, he was cool down the anger of all persons of his household in

this respect. This shows his kindness of poor and orphaned persons and there many such events are available in the record of history which shows his love for the poor and orphaned children. But due to the length of the book only four examples of these events are added in this book for the kind perusal of the readers of this book.

The assemblies (meetings) of Sama (ecstasy)

-He was much interested in these meetings. On the occasion of the annual death anniversary (Urs), he was used to sit facing in the direction of Qibla (direction in which Muslims turn in prayer) in the middle of the courtyard of the shrine building on the eastern side and usually in every Friday night the Sama (ecstasy) meeting opposite of the big shrine building will be held , then he was usually to ask for Abdul Gafur who was famous chorister and singer available in Kazipet and who is having a lovely voice of singing there to start the Sama meeting and he was used to hear his singing of some time. Also during his journey Abdul Gafur used to accompany with him and when there will be his instruction, then he used to sing for him. As per reports some time he was praised the singing of Abdul Gafur and he used to like his singing very much always. If there will be available many of the listeners from outside, but after their singing them, he used to ask Abdul Gafur to present some lines of poetry for him. During the time of Sama there will be a condition of tenderness which

prevailed upon him so at that time he was used to sit there by lowering his neck down while putting his handkerchief on his eyes and in that condition he used to say something by his holy tongue and there was no action available from his hands and also there will no movement from them. But he was used to sit silently there with no moments. After tenderness when he will take out his handkerchief from the eyes, then generally he used to look at the sky.

During the meeting of ecstasy sometime he used to ask for repetition of some couplet or couplets and at that time if there will no praise of words from his holy tongue and sometimes after the end of the ode (Gazal) he was used to say some words of praise.

At the Sama meetings he used to give money to the choristers number of times and if he will receive Nazrana (presents) from the people in that meeting then he used to give also that money to the choristers. Some time also he was used to become generous to the Nobat (the place from where time is announced by the beat of a drum) players when he used to present in the shrine building.

Not only during the time of death anniversaries (Urs) of his father (Hazrat Syed Shah Sarwar Biabani) and grandfather (Hazrat Syed Shah Afzal Biabani) but also on other days the disciples and devotees used to present in his service suddenly.

So at the time of their departure, he used to ask them to stay at Kazipet and ask with them “ To eat the rice and Dall (split pulse) of the house of the Fakir (Darwesh) and then go from there.” So for them the food will be used to send from his house, and upon eating of the above food, then they will be given permission to leave from Kazipet. On such occasions sometime he was asked some other persons to eat food with him. If there will be his disciples and devotees among those persons who eat with then he used to provide by his hand rice and curries in their plates and with great love and affection and he will use to insist them to eat more food items along with him. So the disciples and other persons used to eat more than their normal quantity on that occasion. So on that occasion it will be reminded to the visitors the real love and affection of their parents and actually such love which will be more than that.

In the matters of the estate properties he was faced many cases in many departments, but he did not go to the offices of the department to plead his cases. On special events he was invited by the higher officers and some time he was visited the higher officers. In short Sir Afsar Mulk Usman Yar Dowla Bahadur, Haimed Yar Jung Bahadur, Rafat Yar Jung Bahadur, Aziz Jung Bahadur, Qudrat Nawaz Jung Bahadur, Mohammed Yar Jung Bahadur, Ahmed Yar Jung Bahadur, Maharaja Sir Kishan Persad Bahadur, Moulavi Fazilat Jung

Bahadur, Habib Rahman Sherwani head of the department of religious affairs department, Hazrat Pir Jamat Ali Shah, and also other high level officers as well as holy persons also used to visit him sometime.

During the last days of his life at the time of some occasion he was used to weep very much and there was shut tears from his eyes. In the record of his discussion one event of his tenderness in the beginning of his life was known to me and which is as follows and from which it is known that his tenderness is strange and very effective in this matter.

It is reported that on the third day ceremony of his father's death and after its completion, he went to see his mother in the house and he met her and on that time there was tenderness in him. It means he was weeping slowly but it was very effective and due to this reason there was flood of the tears from the eyes of the members of his house and also there was a condition of unconscious, which prevailed upon them. So there was a tragic scene which prevailed on their eyes so they were becoming upset and worried for their lives.

Upon seeing of the above event there are many people now used to say that his weeping it seems that the following things are also weeping with him.

1. The angelic world

2. All living beings
3. All doors and walls

There is no such great effect and condition of grief, of weeping was not found in the weeping of other persons. It was reported that his mother and his sister was confirmed the above event. As per the saying of Hafiz Shirazi on the holy persons sometimes there will be prevail such condition on them. From the above event it is known that there was great of the effect of the death of his father in his heart. Because of the death of holy persons, Ulmeas (scholars), the following creatures used to mourn and which is confirmed by the saying of holy persons. And in this matter one reference from the Persian book '*Arshad Talibin*' on page 167 by Hazrat Pir Khunad Baba is added as follows.

1. The angels
2. All living beings of the world.

It is said that when any pious person will leave from this world, then the angels will come to visit the world for a period of 40 days wearing black dress and mourn so there was find defect in the religion of prophet Mohammed (peace be upon him) and all animals of the world will able to know about the death news of the holy saint and for this reason they will become sad even that snake (it said that there is mountain called Qaf which is around the world and its peak is five times higher than the earth and it is adjoining with the sky. But the people insight said that there is some

difference in between the sky and its height and there is a snake, which is attached with the mountain of Qaf and he is holding one span of his tail in his mouth and when he know the news of the death of Mashaiq (learned person) and holy person and due to sorrow and grief, he will cut his tail and by force he will hold one more span of the tail in his mouth and for this reason the earth will become small.) And the cities which are far away from each other will become close to each other in this matter.

He was written one ode (Gazal) upon the death of his father in the Persian language and which shows his deep sorrow and grief on that occasion. Its translation and interpretation of Urdu language is as follows.

In the loving memory of Hazrat Syed Shah Sarwar Biyabani

It is sorrow, oh: sky you have taken away the light of Allah

I swear in name of faith, you have given us a mountain of grief

There are no happiness and peace of life and power to bear it
 Because due to this loss and grief, I suffered a lot in this matter

I am busy from morning till evening in this great grief of my life
 During day due to this problem which made me weak and lean

Oh Khizer where you are and for God sake, show me your face
 Oh: the leader of caravan why you are hiding your face from us

But like you there is no personality can be seen in the world
 And you have started benefits of the mysticism in the world

The lovers of reality were around you like the moth of the light
 Oh: The light of Allah you have spread the light in the world

Afzal affected and who keeps your beloved name with him
 Be kind to him as he will keep all your works alive till his life.

BY Mohammed Abdul Hafeez

In his high temperament, there was cheerfulness and humour, which was very polite and pleasant and which show his higher knowledge. In the discussion rarely pleasant sentences which will be not out of truth and which he used in the conversation in the meeting and due to this reason there will be there a moment of laugh not only to himself and to others who were present at the meeting place. Sometime he was used to hear the stories of humour from his disciples and devotees and who belongs to some of his special categories of persons, and with which other persons present in the meeting will be enjoyed in this matter.

The events of laughter provoking and humorous are also not free from the worship as per the saying of the prophet of Allah as follows.

The prophet of Allah said, "Oh: Abazar their laugh is worship and their joke is Tassbih (glorification of God) and their sleep is Sadqa (charity)." And this reference is taken from the book Jawahar Ashaq page 58.

Usman Khan alias Pattu Khan, resident of Bolaram and Sheikh Mohiuddin Ansari resident of Kazipet, a boy name called Abdullah from Kazipet and some other persons used to hear these stories of humorous from him many times. In short, his every style and behaviour which shows a

complete sign of the Sunnah (practice) of the prophet.

Sometimes he was used to visit rivers, water tanks and jungle areas along with his disciples and devotees for visiting these places where there will be arranged of the cooking different varieties of foods and at that time he was used to give instruction to have eaten the food freely without any hesitation in this matter. He was also having eaten food items with them. Also, there will be arrangement of tea for drinking for all the visitors. So he used to drink the tea with the persons who will present in that party. At last the meeting of Sama (ecstasy) will be organized there and then after its finishing the party will be returned back to Kazipet.

He was much interested in the shrine garden in Kazipet which was built during the period of his father. During his stay in the shrine building he was used to visit this garden sometimes and used to plant the trees of fruits there. Actually, this garden was the place of worship for his father as well as for him and this fact was not known by the general, persons. This garden is being irrigated from the well water of the shrine. Until his life he was taken much interest for the protection and irrigation of the garden. In the garden the following staff was always available there.

1. One supervisor
2. Four labourers

3. Two bulls lock used for the drawing water from a well of the shrine situated near the mosque.

In the garden there are some kinds of fruit bearing trees and flowering trees were planted there. In this garden he was awarded the favour of spiritualism to some of the disciples.

Some of his features are mentioned in the beginning of this book. He was well known as whose prayers are accepted by God so for this reason always devotees and disciples, especially used to bring in his service their kids who were suffering from the diseases and placed them in his service then he was used to touch on their cold bodies so they will become healthy. Some other people whose children used to die in the early ages so they also present the kids as per above method. Then he used to say some phrases for their lives and prosperity so for this reason they will alive. Usually many people used to borrow his used clothes from him and sew the dress for their small children and for this reason the children will be safe and secure from evil spirits and calamities.

On the throne, which he was used to sit daily on it in the shrine building in his absence and some disciples for the seeking benefit, goodness and blessing used to touch their hands on his sitting place and putting it on their faces. This system of action of the disciples with his personality commendable as per the tradition of the

companion of the prophet and its reason is mentioned in the book '*Afzal al-Hidiayat.*'

As in his personality, there was very much habit of hiding his status so for this reason at the time of prayer, he was used to instruct the needy persons to go his father and grandfather's mausoleums and ask them for their needs there and always care about them for the fulfillment of desires and wishes of the persons who visit their graves.

Many men and women used to take many charms from him and also take oud (aloes wood) after blowing of the supplication on it and when such oud's smoke will touched by the patients of the evil spirit then it will be effective immediately. He used to have many kinds of charms with him and some of its ink writings will be washed in the water and used to drink it and some of them are put on the neck and some of it will be tied on the arm and due to this reason there will be fulfilled of the desires and wishes of the persons. The evil spirits patients also used to visit him and will be benefited too much due to his kind attention and favor in this matter. Sometimes when such patients (evil spirits) will present in his service, then the evil spirit which is available on the body of the person used to talk with him and explain him the reason of his coming on that person. Upon hearing his conversation then he used to give warning to the evil spirit to leave un-manner act

and leave from there and such type of some events is added in the chapter of his Dastagir (help) in this book.

He was not practicing the work against the evil spirits, but due to his spiritual power the following creatures

1. Jinn
2. Khabis (wickedness)
3. Satans

Were leave as per his order and were used to live in the condition of fear and sometimes due to his supplications and his disciples living in far away places used to safe and secure from harm and injury from the dangerous insects and evil spirits immediately on this matter.

In his temperament, there was so much simplicity and sincerity with him as his son has large number of bullock carts and many employees were there in the estate for agriculture work but despite of that he used to hire the cart of Sheikh Hussain, who was known as Nobatwala and he was poor person in the village and for his visit of Hanamkonda and other places he used to hire his cart which was not like cart for travelling passengers but it was called in local language as Bandi and on this cart sheet of bamboo is fixed and its bulls were used to lean and its running speed is slow . So for this reason there will be a delay in the journey time, but to help this cart owner, he used to prefer his cart. Sometime if he wants to go

shrine building from his residence, then he was used to ask for that cart. It is not known apparently the reason for using this cart, but his intention in this matter was that to help the cart owner who is the poorest person in the village. In his nature, there was such simplicity that he do want not to display his higher level of status and position. His nature of simplicity is described in the following couplet.

Those who will reach on status of perfection will
pretend low
Like a rider when he will reach at destination will
be on the foot

Sometime when there will be insist from his son or due to the urgency of the situation rarely car will be used by him or he will use horse driven cart by hiring it. So in his every action he wants to hide his higher status and position in this matter, but in spite of this his higher level of the greatness will be known to all.

He wants to hide his higher level of the courage
always
But his dignity and greatness is shown from his
forehead

10. Hazrat's daily schedule

He was used to come out from his residence at the 9'O clock in the morning in the drawing room. During this period large number of disciples and devotees used to gather outside of his residence with the fondness of kissing the feet of the Sheikh and when they see his arrival there then they used to standing there in his respect as per the saying of the prophets follows.

“ Qumo ela Saidkum” It means you should stand for your leader. And each and every disciple and devotee used to kiss the feet of the Sheikh. The disciples and devotees used to anxious to kiss the feet of the Sheikh. The Sheikh used to instruct all of them not to kiss his feet and he was used to shake hands with the persons who were used to be present in the gathering. At the time of the shaking hands he used to ask about their well being and affairs. After meeting all of them, then he used to sit on the throne of the drawing room and ask the visitors to sit on the throne and if the visitors will be in large numbers, then he used to ask the persons to sit on the mat in the hall of the drawing room. Upon this he used to address all of them in the sincerely manner and welcome all of them and ask them about their relatives and affairs as well as their business and service matters and which show his kindness with which there will be relief of the hearts of the visitors there and then used to start his sayings which will satisfying the listener in the meeting. On this occasion it was

used to happen that before the visitors who want to put their queries in the matter but in the general discussion in the beginning of the meeting in his sayings the replies of the queries of the visitors will be find available there . As per saying of Allah in the Quran, “ Yoke al-Ra min amrahi “ its meaning is that Allah will reveal his secrets to whom he wants.”

During the meeting some of the visitors among his disciples and devotees leave the meeting place upon asking his permission and some other visitors will enter into the meeting place. In this way upon his entering in the meeting the disciples in this way many visitors will enter and leave the meeting place and it will continue till the afternoon time. At the time of lunch the servants and workers used to come in the meeting place and remind him in this matter number of times then he will dismiss his meeting. It was seen many times that when the ladies will gather in house in honour of the kissing of his feet there and then it will be informed him in this matter so upon this he will ask the permission from the meeting persons and used to enter into the house and used to listen the requests and matters of the ladies there for many hours.

Due to many meetings of the devotees, he could not able to get the time of the launch in the house. He was usually to be present in the evening time

in the shrine building near the outside of the door of Nobat Khana (the place from where time is announced by the beat of a drum). under platform under a tamarind tree from 8'o clock to 9'o in the night time when the disciples and devotees used to come and sit around him and where his sayings will be heard by the visitors there. The district officers of Warangal used to visit him at the above time. His position and status will be such like the Sheikh in the nation like a prophet in the Ummat. When before the meeting will be dismissed then the visitors will used to stand before him with respect and honour. The respect of his disciples will be such that it will remind the action of the companions of the prophet of Allah and which shows a full glimpse of the good example of the holy prophet. In this connection one saying of the prophet reported by Abu Hurara is as follows.

“ It means when the prophet used to stand in the meeting place, then we also used to stood till then we will able to see that the prophet will enter into the house of any of his wives there.”

His presence in the meeting place while his entering and leaving from there many of his disciples used to accompany with him. This habit is also found in his father who also used to come and sit on the platform near the door of the Nobat Khana (the place from where time is announced by the beat of a drum).

Some time he will use to be available other than his schedule timings as per the requirements of the visitors on the submission of their requests in this matter. So for this reason he will call the devotees in his special room in which he was used to sleep and where he will use to hear the detail discussion of the visitors and upon this he was used to pass the instruction in this matter. This behaviour is will be found equal with rich as well as the poor visitors. So in this way the poor and as well as the rich persons were always used to get his attention and care in hearing their requests and problems in this matter.

During his stay in Hyderabad, he was used to follow the above schedule of visitors there, but there it was found a large number of disciples and devotees of men and women there and every day and every time. In Kazipet, there will be too much rush of disciples and devotees during the annual death anniversary period and in other days there will be no such rush available but some time there was found too much rush there.

Akbar Khan used to say that during his stay in Hyderabad city during all day and all timings he was used to busy too much there with the visitors of men and women and due to too much rush we will be annoyed in this matter but the Sheikh of the time in spite of the rush he never feel the frown in this matter.

Indigence and kindness

In the drawing room there were always found at least four indigent persons and three servants used to be found there and who will used to get the food from his holy house and also in the house six lady servants and many poor women used to stay there and not only they will be provided food but also clothes and their other needs will be fulfilled there.

11.Hazrat's help during the annual anniversary (Urs)to the guests

During the annual anniversary (Urs) days before it it commenced may poor persons and disciples and devotees used to come into his house many days before and stay there as his guests in his drawing room. Even after finishing of the annual anniversary for a long period of many months the above types of his guests were used to stay in his drawing room. At the time of their departure some of them will be given a return ticket amount to them and some of them will be given an extra large amount including travelling expenses as per their condition of their lives.

One Shah Sahib who was custodian of one shrine used to visit Kazipet during the annual anniversary period and used to stay in his drawing room and he will leave from there after many weeks after the end of annual anniversary and that person was not only paid the travelling expenses

but he will be given the expenses of the annual anniversary of the shrine which belonging to that person. Such type of help and assistance will be given by him to other persons in their financial problems and difficulties.

It was seen most often that the road side beggars and poor persons suddenly used to present in his service and they used to explain their needs and difficulties with him. Then he used to help them financially at once and used to solve their problems and needs. There will large amounts used to be spent with him for the needs and problems of the poor and needy persons. Some time it was used to happen starvation with him along with his family members, but due to his dignity of indulgence he did not disclose the matter to other persons. His condition is as follows which was mentioned in one couplet.

His life was as secret of the similarity of the clue of the puzzle

In view he was indigent person and but in innermost like a king

In the reality his life was just like a hidden secret and always his nature was that to grant favours to others. Even beggars and poor persons as well as the disciples or devotees who will visit him for whatever their needs and he will used to fulfil their needs and requirements. Most often it was seen that the people could not ask him about their

needs, but he was helping them in this matter and their desires of the hearts were fulfilled by him. Some time the poor business persons used to visit him to sell the things, then in that case he was used to purchase those things at the price of the sellers whether he will require that thing or not. Some time he will ask to reduce the price a little and purchase things.

The preparation of Biryani (rice cooked in soup) during (Urs) anniversaries.

During his period on the occasion of two Urs anniversaries 12 Pallas (3 Maund weight) rice Biryani from his side was arranged as per requirement of the days on the daily basis. During that period one night about 2.30 A.M. he was coming out of his room and at that time some persons were sleeping in the drawing room and who were in charge of food distribution so he called them and asked if there is any quantity of benediction is possible to get for him. They said to him that it is not sure and but they will check into this matter and inform him. So he asked to check cauldrons and send the same with the person who will be sent by him there upon reaching back to his house. So in this way he was entering his house and one girl came there with the plate. During the time the persons checked all cauldrons, but they could not find anything. But they find some quantity of rice in the small basket. So it was asked by the girl who are in the need of the rice at

that time.? So that girl servant told them the Sheikh did not eat food till that time as he was busy with the disciples and devotees and now when he was free then the food was over in the house so he was in the demand of the food from the outside.

During the last year of Urs occasion, this well wisher was in charge of the distribution of Biryani. At that time I was watching there the slaughter of the goats and received messages from him to send liver of the goat for the mother of Wahid Miya so I sent it immediately. At the time of Asar (late afternoon) prayer, he was calling me to see there and who sitting outside of the drawing room and he was told about the liver of the goat and he paid me the price of liver of the goat and asked me to add in the expenses of Urs. So I was surprised at this matter and reluctant to take the price of liver of the goat. So he was smiling in this matter and he said it relates to make an offering (Niaz Sharif) of holy persons so to use things from it for other purposes is not proper without its payment of the price so take the price and add in the expenses of Niaz Sharif. So as per his instruction I have taken the price and added it in the account of Urs (the death anniversary) expenses.

At the time of the Urs (the death anniversaries) arrangements he was used to spend many thousands of Rupees towards expenses of cooking food and other expenses and all these details are

available in the chapter of Urs (the death anniversaries). He used to take too much care and attention towards offering (Niaz Sharif) and used to instruct to prepare food for quantity of many quintals rice Biryani and used to distribute these food preparation properly to all concerned persons. But in those days the Sheikh and his son used to busy too much with the disciples and devotees while hearing their requests and problems and to help them and that they could not able to have time to eat their food on the time schedule for the whole day and in spite of this they could not feel undisturbed in this matter. So with their action we are in the condition of surprise.

12.An event of the generosity of Hazrat Syed Shah Ghulam Afzal Biyabani

During the period of Syed Shah Ghulam Afzal Biyabani this event was happening. At that time there was a grant of Rupees fifty towards the salaries of the staff of Noban Khana (the place from where time is announced by the beat of the drum) in which there were some staff members used to work there and it was headed by the supervisor. By the government of H. E. H. The Nizam of Hyderabad there was every month the royal grant which was used to reach to the custodian of the Kazipet shrine through the supervisor from the government treasury. From there it will reach to

the administrator of the estate and who will used to distribute the amount of the salaries of all concerned staff.

As per reference by Tufazal Hussain advocate that one month the supervisor of Nobat Khana who was obtained the amount of Rupees fifty towards the salaries from the Royal treasury office and he was fled to Hyderabad. But in the shrine building the staff members were waiting for him to receive their salaries from him and but at last they were able to know that the supervisor was fled from Kazipet and he was reached to Hyderabad.

At that time the custodian of the shrine of Kazipet was in Hyderabad. So the custodian Sheikh Dadan Sahib was informed the details of this case to Tufazal Hussain advocate and this event was mentioned by Syed Khaja Sadat Hussain Biyabani in his Urdu book '*Lamat Biyabani*' and he was mentioned the details of this event on the pages 110-111 of his book and he was requested to take action against the supervisor of the police department. In his reply Tufazal Hussain advocate wrote him that as the custodian of the shrine is present in Hyderabad and if we start action against him, so due to kindness if the culprit will be forgiven by him then it will be not proper in this matter to initiate the case against him. So it is better to take the approval of the action from the custodian of the shrine first so that it is proper to take further action in this matter.

It was learnt by me that the custodian Sheikh Dadan Sahib was sent the letter by the postal service to Hyderabad for the kind perusal of the shrine custodian there.

The custodian Sheikh Dadan Sahib who is the grandfather of the English translator Mohammed Abdul Hafeez of this book.

Upon this it was happened that supervisor of Nobat Khana after spending of the amount was reached to see the custodian and he told him all details in this matter and he requested him to forgive his mistake and he was made loud and cry in this matter and he requested him to allow him to join in his post.

It was learnt later that the custodian of the shrine was kept the supervisor at his residence in Hyderabad for a period of three days. During that period the letter of the Estate Administrator and the advocate was reaching for him. Upon this he was given the travel expenses from Hyderabad to Kazipet to the supervisor of the Nobat Khana and he sent him from Hyderabad to Kazipet and he was given the instruction to the estate administrator which is as follows.

“ That the supervisor was presented in my service and he was ashamed of his bad deed so I was forgiven his mistake in this matter. So you also forgive him and allow him to join on his duty. Otherwise, he is poor person having small children

with him so they will become economically poor and will be suffered in this matter. Arrange the salary of Nobat Khana staff members from another fund.”

So after some days the supervisor was coming back to Kazipet from Hyderabad and he was allowed to join in his post as per order the custodian of the shrine of Kazipet and the staff members of the Nobat Khana was paid their salaries from the other fund by the administrator of the estate.

At the meeting about the discussion and explanation of the book of collection of the speeches of Hazrat Sheikh Abdul Quader Jilani is known as “*Malfuz Kabir*’ part second and about the sermon number 33 held on 23 of Jamad al Thani in the year 545 Hijri on Monday in which he said and its translation is as follows.

The work of the holy and brave persons is to spend for the cause of the comfort of the mankind. They are people who are known for the looting of the money and then they used to give this money to the needy persons. By the grace and favour of Allah, whatever they will get they will try to loot it and for the same amount they used to spend for the beggars and for the needy persons who will face financial problems in the life and also they repay the loans of the poor persons and they belong to the category of the kings group and they

do not belong to the kings of this world but they belong to the kings of the other world.

His kind and favourable style of life is also same as per his saying in this matter. His personality and his qualities belong to praiseworthy which are found in the category of such pious persons which are mentioned in his sermon in the above meeting.

The Urs (the death anniversaries)

He was much interested in the arrangements of the Urs (the death anniversaries) so he was used to pay much attention and care in this matter. So for the reason he used to spend too much amount of the decoration and preparation of rice Biryani. In the annual days of cerebration he used to instruct for the preparation of 12 Pallas (3 Maund weight) preparation of Biryani as per requirements of in between 21 to 27th Safar month and so one day there will be preparation of 1.5 Maund or 2.5 Maund of Biryani.

The fine rice will be purchased such as Peshawari and Amratsari and other cooking items such as the saffron will be purchased of the best quality in much quantity and in this way all cooking items in good quality and quantity will be purchased in this matter.

13. The method distribution of benediction

It will be served to all present persons, including the disciples as well as devotees

available there and to the males in the drawing room and the ladies will be serving the benediction in the ladies section. Some time Biryani will be distributed after Fateha to some persons and some portion of it will send to the ladies section for serving there among the present ladies including disciples and devotees there and to the persons who will arrive from far away places will also be served the benediction to them.

At this big ceremony all the local officers of the Warangal district will be invited there and they will be served in the camp area.

The colouring of the big tomb

The colouring work of the big tomb and big door of the shrine building will be painted in the green colour and the arrangements of lighting were started during the period his custodianship of the shrine. In the beginning days some years the green colour was painted on the big tomb from the expenses of Mohammed Yaqub Saheb Jamadar.

The lighting arrangements

Its arrangements were done under the supervision of Mir Munwar Ali alias Saidu Miya Mansabdar but afterward the lighting and colouring arrangements were allotted to his son.

There were arrangements of lighting on the both side of the all ways it means on the tombs and in all compound area of the shrine building and from

there to the road where it turn and which goes to the village and on the four ways and from where to road which goes to railway station and for some distance only and also in the area of tomb of Hazrat Lala Miya and in the officers camp area , in all buildings in the shrine area, and on the shrine building and on all shops and on these ways both sides and there is Kals (spire pinnacle) in between of the tomb on which light in glasses and light in colourful boxes will be provided there. This system was continued for many years and during that period in some special places as per requirement, there was arranged to fix big electric bulbs. On the tombs and on the door of the Nobat Khana (the place from where time is announced by the beat of a drum) there will be specially colourful lighting will be there with which there will be increased the beauty of the decoration of lighting in the shrine area and without any doubt the whole ground will become dazzling of light. With the introduction of electricity supply there is constant improvement of the decoration of lighting on the shrine building and around other places and roads and streets in the Qazipet village.

The method of sandal ceremony

During the days of the Urs (death anniversary) on 22nd Safar his father's sandal of Hazrat Syed Shah Sarwar Biyabani and which is known there as a small sandal and on 23rd Safar the lights are

illuminated on the mausoleum and 26th Safar the sandal ceremony of Hazrat Syed Shah Afzal Biabani and which is known as big sandal and on 27th Safar, the Urs (death anniversary) ceremony is celebrated. These two sandal will be taken out from the residence of the Sheikh at the time of 11'o clock in the night time. Along with the procession of the sandal the Refai beggars and Milad groups with many kinds of music parties and crafty person will show their items on the way and there will be a large number of disciples along with the procession of the sandal.

On every sandal ceremony a large number of disciples and devotee women gather at the residence of the Sheikh and used to attend in the preparatory work of sandal and Malida (bread smashed in butter oil and sugar) and this method is still being continued there in Kazipet. The ladies who will present at the ceremony of the sandal will be provided benediction of the food before the departure of the sandal. As there will be a large number of ladies so for this reason there will stalls of women will be arranged in the courtyard and all kinds toys, bangles, fruits and tea, artificial jewellery stalls will be found there and there will be very much business of the above items as the courtyard is in a big area so the stall sellers will set up the stalls and do business during the whole period of the Urs.

The procession of the sandal ceremony

As per the old practice at the time of 11'o clock the Rifai beggars will reach the door of the Sheik's house and will call there and there music parties and the lighting arrangements will be ready for the Refai Fakirs (beggars) there and in the reply of the call of the above beggars all types of music parties will start their music with their instruments and it is reported that in the beginning day in the ladies section the tray of the sandal will be carried by his mother on her head and after this she will hand over it to the Sheikh of the times on his head.

When the sandal tray will be on the head of the spiritual mother's head, then the all women who presented their used to kiss her feet at that time and some of them will used to touch their head with the sandal tray. After this Sheikh will carry the tray of the sandal on his head to some distance, then he will use to put the tray of the sandal on his younger brother Hazrat Shah Abdul Karim Sahib whom this translator was seeing him when he (translator) was in his younger age in the shrine area. In this way when the sandal process will come outside, then other disciples, devotees and other persons used to put the tray on their heads and carry it for some small distance and then give the chance to other people. On this occasion the officers of the Warnagal district and officers from

other places used to carry the sandal tray on their heads.

The process of the sandal ceremony will be like that at the door of the Sheikh's residence there will be a one horse on which cover of the grave and behind him there will be a tray of sandal will be there on which a tent which will be available there and before the horse and there will be groups of beggars and all other music parties and crafty persons will be there. The Sheikh of time will be behind of the sandal tray along with his relatives, disciples, devotees and Mashaiq (learned persons) and la arge number of the people will be there along with the sandal procession.

The Sheikh will be in his red Lungi (coloured sheet to cover the lower part of the body) of Mashaiq persons and wearing robe and he also used to wear turban on his head and he will use to hold his staff in his hand and on the way many devotees used to garland him and when there will be many garlands in his neck, then on the instruction of the Sheikh, Akbar Khan used to take out all garlands from his neck and he will used to hand over the same to some disciple. During his last days of his life period his health condition was not normal and there was prevailed weakness in him and so for this reason he was used to go behind of the sandal procession in the bullock cart and he was used to get down at the door of shrine under the Nobat Khana (the place from where time

is announced by beat of a drum) and from there the disciples will take him in their circle, and in this way he will proceed to the shrine building and after performing the sandal ceremony there then he will used to join in the Sama (ecstasy) meeting and upon his arrival there the Sama will be started.

The method of sandal ceremony

In the sandal ceremony with the Sheikh and all his relatives and his disciple and all other persons used to participate in it and still this procedure is being followed in this ceremony.

The method of Sama (ecstasy) in the shrine building

During the period of the Urs (death anniversary) when the Sheikh will perform the sandal ceremony and he will use to join in the Sama meeting for a period of two hours and then he used to instruct to dismiss up to next day it means on the second day of the Urs. So the Sheikh came to the shrine at the time of the evening and the Sama will be started at that time and there will be discontinuation of it during the Maghrib (sunset) and Eisha (night prayer) prayer time. At the Sama meeting there will be changes of the parties of Qawaals (choristers) after some short time and in this way all Qawaal parties will able to present their Qawaali (singing) in the Sama meeting and at that time of 3'O clock early morning this

meeting will come to an end. During the Sama meeting he will use to weep very much and in the Sama meeting the Sheikh use to give very much money to Qawaals and in this meeting there will be large numbers of persons will attend and as well as the superior officers, rich persons, Mashaiq used to be present in this meeting. There will be very much effect of the Sama meeting and for this reason there will be a condition of ecstasy which will prevail on the persons in the meeting. The author of the book '*Afzal al-Karamt*' was mentioned the details as follows.

“ During the Urs period in the Sama meeting his presence will be like the light of Allah which will be sent down there. As the author of the above book was a man of in sight and most respectable pious person so he was used the word the light of Allah in his praise and which was in reality and his personality was found in the higher status and in greater dignity in the Sama meeting so which can be said this without any doubt in this matter.”

Due to a large number of the persons in the same meeting there will be presented of police personnel there and police officers will perform the duties there while standing there and control the large gathering.

14.The Urs and show of Mui Mubarak (Holy hair of the prophet)

In Kaizpet since the time of ancestors of Biyabani family members possess the relics of the prophet with them. It means holy hair's small branch is kept available in the small box scented with sadal and Abir (mixed powder of rose) which is available on the back side of the mausoleum of Hazrat Syed Shah Afzal Biabani and in the last room which is near with Nobat Khana (the place from where time is announced by the beat of a drum) building. It is available in the north side wall on the shelf the small box of the holy hair of the prophet is kept secured there. So that room was becoming famous and well known with room of holy hair of the prophet and there always visitors have gone the room and use to kiss it there and reading of Fetaha is the practice of the visitors there. Some visitors used to garland the shelf of the holy hair of the prophet.

Every year as per the practice of their ancestors during his time also on 11th Rabil Awwal during the night time at 9'o or 10'o clock the sandal procession will start from his residence with great respect and honour and it will reach to the shrine building and then it will reach the room of Mui Mubarak (Holy hair of the prophet). In the sandal procession along with him his relatives, devotees and the large gathering of the people will be find there and after presentation of the sandal in the room then meeting of Sama will be held in which he was used to grace the occasion there and after

one and half hour he used to listen the program there then used to dismiss the meeting there and then he used to return back his residence in the village and on the next day it means on the 12th Rabil Awwal at the time of nine 'o clock morning he will used to come to the shrine building from his village residence along with his relatives and other persons. Then in the shrine he will visit the room of Mui Mubark and he used to take out the small box from the shelf and open the box and see the Mui Mubark first then afterward the general persons used to watch it there. After some time he will hand over the small box to some of his relatives and he will participate in the Sama meeting which will start upon his presence there. In that meeting he used to engage there for two hours and then he will use to leave from there to his residence. After his leaving of the shrine building the show of Mui Mubarak will be continued till the Zuhar (late afternoon) prayer and after that its show will be stopped and the room will be closed and on that day there will be special an offering (Niayaz Sharif) will be arranged at the residence of the Sheikh.

After Zuahr (afternoon) prayer there will be the arrival of the women in the shrine building in the ladies area in which there will be prohibition of the men will be there and some volunteers will be busy in this work and see that there will be no entry of the men there. The ladies visit will be continued to

till the Eisa (night) prayer and after this show of the relics will be stopped and Mui Mubarak will be kept on the shelf. This method of Ziara (visit) of the Mui Mubarak is being continued till now in the shrine building.

15. His behaviour during the time of death anniversary

During the time of the Urs (death anniversary) many thousand persons used to pledge on his hand so for this reason he was used to busy in those days very much and he will not get any spare time. Also in those days the disciples and devotees used to offer their Nazar and Niaz (presents and offering). Some days before the commencement of Urs the cleaning and decoration work will be started from the H.E.H the Niazam's Government staff and officers and they will be camped there to install temporary sheds for the visitors and the daily cleaning work will done in the shrine areas. After the end of the Urs ceremony, he used to settle the cleaning charges as per the bills received to him from the departments concerned in this matter.

During this period, due to his representation in the Urs (death anniversary) days the passenger trains in between Kazipet and Warangal railway station used to halt in front of the shrine and due to this reason there was great benefit was there to the passengers for coming and going from Kazipet shrine. Due to war period during his last period the

trains halt system was discontinued, but there was new system was started of buses and taxies, horse driven carts which used to carry the visitors from station Kazipet, Mathwada, and Hanamakonda by collecting the fares for these trips. Also, due to this arrangement there was a great convenience, which was available to the lots of the visitors to Kazipet shrine and also to leave from there to Railway Station Kazipet and other places.

The water taps and electric lights were fixed in the shrine building area in many places as per the requirements of the visitors. Also big cement, water tanks were constructed in the shrine area and due to this arrangement there was water supply was provided to the visitors all the time.

The water taps and electricity provided in the village and shrine areas where possible only due to his kind representation to the government of H.E.H the Nizam of Hyderabad. As per his instruction the Malavi Abdul Basit Khan the collector of Warangal was tried hard in this matter and sanctioned of water and electric supply and it was available in Qazipet village. So in the shrine area and other outside areas there are many taps and electric poles were fixed in many places as per requirement and many big water tanks have been constructed in Kazipet.

16.The duration of illness

He was feeling less nervous weakness and some time he was feeling pain in the waist and he was also feeling difficulty while sitting and standing in the meeting places. But he was used to take rarely the medicines in this matter. So some period of time was passed like that. Before his death for a period of ten years due to wrong prescription of some doctor and due to not suitable medicine, there was difference was found in his nature and for this reason there were some indication of disease of paralysis, but due to immediate care, there was complete cure in this matter, and after this the treatment was continued and but there was remained the weakness and day by day depression was increased and after some period of time he was unable to walk so for this reason to visit the shrine building from the residence he was use to go there in the bullock cart. And slowly in the year 1362 Hijra his condition was becoming worse and due to the fever and headache and so for this reason it was difficult for him to sit and standing in the meetings. But in his such health condition he was used to perform all the ceremonies of the Urs (annual death anniversary) as per tradition which was coming in the family of Biabani but he was not participating in the sandal ceremony due to illness.

After the Urs ceremony, he was arrived at shrine building in the room of his son on 29th Safar in the year 1362 Hijri and after that the illness period was continued further so the doctors advised there should be available to him three persons to attend the work of health care of him in the room and there should not available more persons with him and he should not be allowed to talk with more persons. So his son was taken measures in this matter. For care and attention in the matter some disciples were given instruction to watch his room so that there should be no entry of many persons at the same to kiss the feet of the Sheikh of his time and there should be no loud and noisy in this matter. So for this matter complete care and attention was taken in this matter. But spite of this always many persons used to visit him along with their children and making pledges to him and also a large number of people used to visit him and become his disciples.

Illness -For the pledge of the small children as per his rules there was some insist from his side, but due to request and appeal, he used to make the children as his disciples and in this way all of them enter into the chain of Biabani. On these occasions it was seen many children insist to become his disciple in spite of the objection from their parents as per the instruction of the Sheikh but those children will enter in the chain due to their firm determination and insisting on this matter. Also the

disciple in large number daily due to their fondness and affection used to visit him and kiss the feet of the Sheikh even after some objection and obstacle in this matter. In those persons there was very much competition and so for this reason there was some time quarrel among those disciples who were eager to visit the Sheikh first from others, so while to understand their fondness and affection, and there will be difficulties in this matter to allow to the visitors to see the Sheikh one by one.

He was used to like very much the treatment of Hakim Abudulla Khan of Hyderabad and always there was treatment of him. Since from the beginning of the illness, there was treatment of the above Hakim Sahib was available to him on the grand scale and in this way 8 months were passed away but there was no benefit for him.

At last as per advice he was taken to Hyderabad in the month of Shawal in the year 1362 Hijiri for the reason of the change of atmosphere. Along with from his family members and his son, his daughter and his wife was there with him in Hyderabad city and they were staying on the Kachiguda street in the bungalow of Mahbub Ali Khan who was officer Nizam's Armed Forces. Along with him in Hyderabad some relatives, the disciples and some servants were also with him there.

In Hyderabad his treatment was done by Hakim Shuaib Allah Khan and this treatment was

continued for a period of 2.5 months, but there was no benefit available to him and for this reason daily his health condition was becoming worse and worse and gone decline in this matter and in this way the month of Zil Hajj came and he was ready to leave this world for his permanent resort in the other world.

Before two days he called his son in the room lonely for giving him the favours of the spiritualism and the secret of Marafat (knowledge of Allah) and knowledge of chest and he was given him total 18 advices and instructions concerning of Tariqat (mystic way) was awarded him and also he was given him a higher status in this matter.

After this he asked his daughter to go Kazipet for the preparation and arrangement of Eid al-Azha. He was used to like his daughter very much and but due to the changing situation and health condition she was unwilling to leave him in Hyderabad and to go to Kazipet for this reason. As he told her that he will reach there on the occasion Eid at Kazipet so as per following the instruction of the father unwillingly she went to Kazipet and also his many disciples who were in the careless condition because they could not observe his critical condition in Hyderabad except few disciples many of them were given permission to leave Hyderabad upon their request for the Eid preparation in Kazipet.

17.The event of the death

-It was heard that on the 8th Zil Hajj, he was desired to have a bath, but due to no permission of the doctors his son was objected in this matter. But in this matter, there may be advisability is there so he was taken bath and the night was passed and on the morning of 9th Zil Hajj on Tuesday there were great sudden changes were found in his health condition, there so immediately his son in law Hazrat Abdu Ali, who was in Hyderabad was informed in this matter and who was coming there urgently to see him and also the nephew of his first wife Fazal Ali retired assistant of Nizams Forces also came there. These two persons were present at the head of a bed. At that time Mahboob Ali Khan, who was officer also presents in his service. Who said that from the morning till afternoon there was a condition of un-consensus was prevailed upon him. During this period when we will call him, then he used to open his eyes and says 'Yes' and used to watch us and after one minute used to close his eyes. We have watched at that time the colour of his eyes was red and eyes were becoming intoxicated and he was in the condition of amazement and he was in the engrossment and in attention toward Allah. In short, at that time of one o'clock in the afternoon on the 9th Zil Hajj in the year 1362 Hijiri on the

Tuesday he left this eternal world while leaving all his disciples and devotees and his son. It is very sad that the sky was sent down upon us a strange and a irretrievable loss and difficulty to us.

Upon this event the news of his death was spread all over the places and so for this reason a large number of disciples and devotees and a great number of the people were informed in this matter by telephone and telegraph to kaizpet and all other places in this matter. For informing Malavi Syed Khaja Fazl Hussain, who estate advisor was telephoned to Hanamakonda through Syed Fazal Hussain as he did not have a telephone connection in his house. With this information of this event there was very much effect on the hearts of the disciples and the devotees of the Sheikh of his time.

As the fireball of your separation, causing
effects on the souls
And your separation is burning hearts of young
and old as well

How should we writ details of this great grief that
pen is broken
How to mention the situation of demise as the
tongue is burning

As per his instruction his beloved daughter left
for Hyderabad to Kazipet and his wife came out of
the house and reached the Kazipet Railways

Station to go Hyderabad to see the Sheikh there and she was waiting there for the arrival of the train in Hyderabad but at that time Fazal Hussain was reached the railway station and he was informed her only that the Sheikh of time is coming to Kazipet and he was already leaving from Hyderabad so for this reason she should not proceed there. So she stopped to proceed from Hyderabad journey and she was coming back to her residence in the village. After that his son came to Kazipet along with the dead body of the Sheikh to his residence in the village and with him there were many persons came from Hyderabad.

The burial details -His dead body was brought to the Kazipet shrine from Hyderabad in a motor car and then it was taken to the residence building as per advise of all persons and his funeral bath was arranged at the same place where his grandfather Syed Shah Afzal Biabani was given the funeral bath.

After the funeral bath the dead body was kept from the sight of the disciples and devotees and it was waiting up to 2, o clock afternoon on 10th Zil Hajj and on the same day he was buried at the time of the Aser (late afternoon) prayer.

His burial place was decided as per advise of the relatives and the persons who were present at that situation and as per the permission of his son and there was, decided for his burial on the foot side of his father Hazrat Syed Shah Sarwar Biabani

as per the interpretation of one couplet which was said by him in the praise of his father as follows.

I left out hope, wish and every desire of the world
I have only hope with me that to die on your porch

So in the way it is clear in the selection of the burial place is done as per his indication of the resting place which is available in the above couplet and it was helped a lot in this matter.

As the above of the event of death of the Sheikh of time was happened during Eid of Zil Hajj but in spite of this festival a large number of disciples and devotees and general persons were present at the burial time along with their relatives.

The declaration of his successor -As a matter of fact, during his lifetime before this event he was declared his successor in the presence of pious and Mashaiq (learned persons) but as per the rules and regulation of spiritualism, his successor was declared at the time of the funeral bath in favour of his son Hazrat Syed Ziauddin Biabani and as per system of Tariqat (mystic) way the ceremony of successor was arranged after the third day of Fateha in which a large number of Mashaiq, Fakirs (Darwesh), his relatives and brothers were present there.

It is known fact that most of his disciples were used to live in far away places so they were unaware of this tragic event so for this reason some

of them were attending the third day Fateha ceremony and others were present in the ceremony of 40th day and visited the holy grave of the Sufi master in Kazipet. By the radio and by telegraphy and in newspapers his death news sent to all places, but the disciples who were in the villages could not get the information on time and so for this reason there is grief still available in the hearts of them in this matter and also still it will remain till the day of judgement.

18.His sayings

1. The one who desires obedience and good deed so he should hear that the young who want to obtain good deed then they should keep dear the advises of older and wiser persons than his life.

He said the differences in the religion and their problems and in this matter he was writing one book lengthy in Persian language and its title is '*Alfaisala*' in which, while quoting the references of Shariah (Islamic) law and also other issues were discussed. So in this book all matters and issues of differences are solved and after seeing this book, then there will be no need of the refer the other books will be there.

Regarding the printing of the above book on the request of the some disciples, he said that his above book is under completion and in this book he was added such chapters so for this reason this book will be kept under completion till the end of his life period.

His poetry book

His poetry book's manuscript was lost, but with the help of Allah it was found recently by his daughter and I hope that it will be published soon.

19. Hazrat's teachings

The food of Fateha (the opening chapter of Quran recited as prayers for the dead)

One day on the Islamic issues, he said on the following occasion the food is legal to eat by relatives, friends is rewarding.

Regarding Ghair Muqalidin (non-conformist) they keep difference in this matter. Some of the them not agree with this act and some of the above persons says it is legal in this respect only that the food should be given to the poor and Misakin (indigent) persons. But as per the law of the Shariat, the learned persons of from Sunnah Jamat (as people following prophets practice) have given their opinions in this matter that there is no difference of the rich and poor persons in this respect. So the instruction of the giving food and inviting all persons of the rich, poor and medium class on this occasion are same and equal and there is no discrimination in this matter.

Annual Fateha (the opening chapter of Quran recited as prayers for the dead).

In this matter he was said 15 years before his death that one woman who was his disciple and she was asked to him about Esal Thawab (for the conveying reward of virtuous deed) on the following occasions.

1. Fateha
2. Tenth day
3. 40th day
4. Annual death anniversary

For these acts he explained her the orders in this matter so she was satisfied in this respect.

Upon the above event when he was in Hyderabad and one person came to see me and asked about my address there. When he was come to know that I am Qazi of Waranagal district, then he told me that his mother in law is his disciple and she used to celebration the annual death anniversary of her late husband and on that occasion she used to observation Fateha so he was prohibited her in this matter, but she is not agree in this matter and she told him that her spiritual master was given permission in this matter and she said in this respect if he want to discuss then he should see him and as he is staying now a days in Hyderabad. So she was given his address to see you and so he came there to discuss in this matter. He said he was qualified from Deoband institution. You please explain me this issue in the light of sayings from the books of Sahah Sitta and satisfy him in this matter. He said that he was

being inquired with him does he belongs to the person of knowledge and first tell me is there only dependency of saying of the prophet on the Sahah Sitta (the six famous Sunni collections of the prophet's traditions).? If it is so, then he will explain to him in this matter from Sahah Sitta books otherwise the field is very wide.?

He told him that there is no such thing so I have noted down the names of reliable books and given him the address of the Asfia Library, where those books are available and if he will not satisfy upon reading those books or if he will not find those books in Asifia Library then come to see him so that he can show him the references of those books which are available in his personal library and then he will be satisfied in this matter. He was promised to see within three days time, but after this event many days were passed away, but he did not come to see him. But once his mother in law was visiting Qazipet and she informed me that the objection of his son in law about Fateha and such related things were no more with him.

The following of the four Imams (the four leaders of the schools thought in Islamic religion)

As per discussion about following of four Imams and change of their religion was started and he said everybody should follow the religion of his ancestors. Here the religion referred as school of

thought in the main Islamic religion. He said as per rules and regulations of the Sunnah Jamat the change of the religion is possible for that person before his attainment of adulthood and who due to his personal ability who claim objection in the Ijthead (interpretation of Islamic law) of the thought of the leader and point out objection as per the Islamic law and such objection will be confirmed by the other leaders then upon becoming major he can follow any leader one among the four of the leaders of religion as per his wish and desire and other than this without objection of legal law there is no permissibility of the change of the religion.

In this context, he said also that nobody can not attain such knowledge before his adult period and he is not able to make such objection in this matter. If suppose somebody will attain knowledge in this matter, then it is not possible for him to find any defect or objection against the four leaders or there will be any legal objection of Islam will not be possible in this matter.

However, from the importance of this issue, it should be understood that nobody is not empowered to change his ancestral religion as per chapter number four about the following the four Imams in which there is clarification on this matter is available in the magazine '*Eqad Wafatwa Ahle Sunnat Wa Jamat*' on the page 414o and there is very much explanation and clarification is there in

this matter and for which the Ulmea (scholars) of the nation are agreed in this matter.

In this discussion, he said now it is left about Sheikh Abdul Quader Jilani, who had his religion (school of thought) of Hanifia but he had followed the religion of Hazrat Imam Ahemd Hanbal which is described as special conditions in this matter. One night he was seen in the condition of revelation that Hazrat Imam Ahmed Hanbal was on the prayer mat in the Holy Harem of Makkah so the leader of all learned persons asked him and he told him in the morning prayer nobody is not there to perform his prayer on his prayer mat. Upon hearing this he said to him that he should not worry in this matter as he will perform the morning prayer on his prayer mat along with his disciples. From this discussion Hazrat Imam Ahmed Hanbal was pleased with him and prayed for him. So when the prayer time came then he was prayed morning prayer along with the disciples which were available at that time there as per the method of Hanbali, but his son Sheikh Syed Shah Abdul Wahab and Hazrat Syed Shah Abdul Razak both were not followed him in the morning prayer along with him and both of them performed their prayer as per their ancestor's religion and they did not change it.

In the change of religion (school of thought) of the great Sheikh of Baghdad there is special condition and dignity which is legally and

permissible in this matter only for him and but it is not permissible and legal for the other persons.

The pledge

One day he said about the pledge whether is necessary to do it.? It is required then to whom it should be pledged.? This issue was presented with the Ulmea (scholars) of old and Sufi Masters and it was decided that it is necessary in this matter, but it should be done by those persons who have their power on the Tablet and if they want they can change the writing of the fate there about some person and can write new writing in favour of the person. In the support of his above saying the saying of Allah in the verse Raad 13:39 in the holy Quran as follows.

“Allah effect what He will, and established (what He will), and with Him is the source of the ordinance. (13:39)

In this connection Hazrat Shah Abdul Aziz Mohadit Dehlavi says as follows.

That who know about the Tablet and to see its writings is referred to some pious persons of Allah and this saying have been referred by numerous chain of narrators of the holy persons in this matter.

So in the magazine ‘*Eqad Wa Fatwad ahle Sunnat Wa Jamat*’, Abu Sheikh in the episode *Kitab Thawab* mentioned the tradition of the prophet, which is reported by Hazrat Anas ‘*Ad Duwa Yarad*

al Qaza', its meaning and interpretation is as follows.

In the saying of prophet it is available that the prayer is the cause of evade of the fate. In this respect his saying is available that due to the prayer of the persons there will be such effect that Allah will remove the old writing of fate and re-write new writing there.

So the pledge should be done by such persons of great status of Sufism and dignity and not with others and as such, great persons were available in those days and so such practice was done in the past.

When the time of Ulmea (learned persons) and Sufi masters who came later and during that time such great persons which were not found then in that situation this issue or matter was discussed by those persons that as during the present time as such persons of great value were no more so it should be continued the system for pledge or it should be continued.?

The present Ulmeas (scholars) and religious persons while considering the present situation of the time and they have given the opinion that the system of the pledge should not be discontinued and it is must in this matter. So if such persons of great status and dignity were not found, then search such persons who are available and they are holding Qiraqa (saintly dress) of caliph with them. So in the case they can pledge on the hands

of such caliphs who are successors of the spiritual masters of the their time and who had the power of the Tablet by the grace Allah and it is legal and right action in this matter. In this matter it is noted that large numbers of the disciples and devotees who pledge with the caliphs of super masters or the pious persons who are the successor from their caliphs then in that case the responsibility of all disciples will be there and resting on those spiritual masters. It is clear in this matter that if the pledge is done with the caliphs and it is like doing the pledge with the spiritual master of the past only who have given the caliphate to them. Also the favour of spiritualism will be same and equal to them like the original or pioneer personality.

The instruction which was explained by him in the meeting, which was held on 12th Rajjab in the 545 Hijri on Friday at the morning time in the shrine building, he said, Hazrat Sheikh Abdul Quader Jilani, who was given reference of the saying of prophet that one who in the ignorance and who do worship of Allah and his trouble will be more than his reform. Unless there will be no follow of the book of Allah and the Sunnah (practice), then no person will not get success.

Some tradition which is known by the spiritual masters who have done research in this matter that one who is not having a spiritual master then his master will become Satan. So to follow such spiritual masters who follow the Quran and the

Sunah and act upon them so then have good hope with them and learn knowledge from them and give more respect to them. Unless if one will not follow the book of Allah and the Sunnah as well as Arif (one having intimate knowledge of God) and Mashaiq (learned) persons, then he could not be successful.

The prophet said to correct first his soul and afterwards his householders and also he said there is no reward of charity to other persons if there are available his poor relatives.

In the collection book '*Malfuz Kabir*' volume two on page 149,150 it is available the verse from the holy Quran as follows.

" Ennal lazina yaba bunaka ennama yuba eiyun allah yad allah fauq ediahem." And with reference of this verse Sheikh Abdul Quader Jilani said it is necessary for the pledge.

Fateha (the opening chapter of Quran recited as prayers for the dead).

On the discussion about the 3rd day Fateha, the tenth day Fateha, and 40th day Fateha and Eid Shaban month he said that in the light of verse and the sayings of the pious persons proved that upon the deceased Muslim and their souls after their burial they visit their house on the above occasions. Thursday Fateha, the tenth day 'Fateha', and 40th days 'Fateha' and six months, after one year on the same date, on the Eid

night of the Shaban month and on 'Eid al-Zuha' visit their houses.

In the light of the above saying of the prophet it is proved that all the souls used to visit their houses so for this reason 'Esal Thawab' (for the conveying reward of virtuous deed) should be done in this matter.

As per the sayings of the prophet it is clear that the best method of 'Esal Thawab' is to feed the people. So in the light of the above instruction ancient Ulmea and Ulama after them they have agreed that fate on 3rd day, tenth day 40th day and annual death anniversary, on the 'Eid of Shaban', in the night of 'Eid al-Zuha' to prepare the food and feed it to the relatives for the 'Eisal Thawab' of the dead persons and for this reason this method was introduced for this purpose only which is good deed indeed.

One day on the occasion of tenth day and 40 day ceremony of the son in law of 'Fazal Rasul' he was asked in this matter so he said in one saying of the prophet it is available that on the death 3rd day, tenth day, 20th day, 40th day and after the period of six months the souls used to visit the houses. In another saying of the prophet it is available that when the soul will visit then do Esal Thawab and best Esal Thawab is providing of the food to the persons.

So in the magazine '*Natija*' in which Ahemed Reza Khan wrote this saying in his book and at the

time of above discussion the compiler of this book was present at the meeting place. Before this event some of our friends were wanting to know the clarification in this matter for their satisfaction in this respect. So one time we told him that we believe his saying by our heart, but on some occasion due to our conversation with Gahir Muqalidin (un-conforming) then at that time it is required to quote the orders of Shariah and Quranic verses in this matter. So for this reason the references from the Quranic verses and sayings of the prophet was asked with the Shiekh of the time in this matter and to note it down and give the references of the book in which we can find the collection of all orders. Upon this request, he was given us the name of the book as follows.

The book's name is '*Natqaja Teja*' by Ahmed Reza Khan

In the above book Ahmed Reza Khan was collected all orders which are related with Esal Thawab of the third day, tenth day and 40th day and in this situation he said that you may not get this book in the present time because it was published a long time ago and it was already sold out. So we have searched that book but we could not find it in the bookshops. So one time we were present in his service and told him that we could not find the book then he said that in his book '*Faisla*' he was added all the orders in the best logical way and when it will be published then you

all persons will be satisfied so there is no matter of worry in this matter.

Upon his death, his book '*Faisla*' was not found and it was lost. But the magazine '*Afzal Hidayat*' which was compiled and in which his saying were added and which are in conformity as per Islamic law and in the chapter Esal Thawab (for the conveying reward of virtuous deed) there are full details of orders and references are available in this book.

Once he was passing from village (Ghouseabad) Girla Wedu to Nain Pak (Marrikunta) in the bullock cart and I was also with him during this journey and when the bullock cart was reached near the village pavilion of Marrikunta village and there was available one tall pole of the flag. He watched it and inquired about that flag. So I told him on its flag which hosted on the ceremony of the Deshera festival of the Hindus. Upon this he said to remember this issue that in front of the Dashera flag the people used to slaughter goats and cocks there and used to eat its meat there in the villages. Even though at the time of slaughter the name of Allah was saying, but here in this act the intention of the slaughter is being disordered, so for this reason this type of slaughtering of the meat of such animals is not legal and right to be used. He was instructed me to inform such persons who used to eat the meat of such slaughtered animals in the villages. So I have informed about

the prohibition to all my relatives who used to get a chance of getting the meat in the villages.

In some villages Hindus in their fields at the time of the harvesting they slaughter cock and goat there and worship there. As per this tradition in the villages Muslim peasants used to slaughter the cocks and used to eat the meat in the fields. As per his instruction in this act also such disorder of intention is there so for this reason the meat of such slaughtered animals is also not legal and right. So the villagers should avoid such acts and such meats in this matter. So for this reason, in the magazine '*Afzal Hidayat*' in the issue of Ahel bah Baqir Allah, in which it is mentioned about such type of the slaughtering method as it is slaughtered in the name of other Allah.

At the time of 'Fateh' to remove covers from its cauldrons there will be objection from some persons in this matter. In the olden days the people used to read 'Fateh' while removing the covers from the cauldrons. So to know which is the best method in this matter. So he said in the general rules when the presents are given to somebody, then its covers are removed as per rule in the case of especially of the respectable persons when the present is given then it is good to remove the cover of the presented item. So also at the time of Fateh prayer to remove the cover of the cauldron is good for getting the notice of the souls as well as to get the blessing of the reading of the Quranic

verses which will be added in it. So for this reason the Ulema (scholars) of the olden days has continued this practice since long time.

Saying number 8 : Sometimes to fulfil to the vow and wish and consistency in this connection he said in the discussion about that pious person that after the pledge on the hand of pious persons the relation between the disciple and his master will become like a son and father in this matter. When there will be an increase of this relation, then there will be more favourable in this matter. In the affairs of the both worlds there will be help available from the spiritual master. For any need of vow, wish and consistency to ask the help from the other pious personalities is not right except without a source of his spiritual master.

Saying number 9 : Once he said during ten days of month of Muherram when there will be a very much formality for the preparation of food, then there will such blessing and goodness will be there. There will such a good result that it is possible that Allah may grant such delicious food for this reason throughout the year in this matter.

Saying number 10 :Following the pious persons

One day during a discussion of Islamic issues he was told that our Islamic Ulema (learned persons) who wrote about all issues on which the foundation of our religion is there and about their books and about those issues now a days the people of Ghair

Muqaladin (un-conforming) are writing their books and adding the issues of differences in this matter so reading such books is not good and not right because due to this reason false beliefs can be created in the mind of the readers of those books.

If you want to take away safe your faith from the world, then you should follow it fully and in every matter and in every issue of the footsteps of your spiritual masters in this matter which will be good sources of the salvation.

The compiler of the book added in this book that since the beginning period, we have heard this and we are attached with the devotion of the shrine of the Biabani as per the above saying of the Sheikh it means we disciples were followed the belief and acts as per the instruction and advices of our spiritual masters in this matter. We have seen by our eyes that our spiritual master's in action and deeds in this matter and also seen that the spiritual master was given the instruction to the disciples to follow those acts. So in this matter for some time we were stopped in this matter or if there will be objection from other persons, then we will used to present in the service of the Sheikh and explain the details in this matter and get satisfactory clarification in the respect. Due to this all doubts from the mind will be removed for this reason and with the satisfaction we used to follow the straight pathway of Islam.

As due to the demise of the our spiritual master there is no such time of the benefits and comfort left in this matter. Then for our children what will be happening in this matter as they have not seen our master and their acts and his super deeds and also they did not hear their advice in this matter. So for this reason it is necessary in this matter that the advises and practices and their sayings should be collected and gathered for the guidance and protection of their right faith and practices. So for this reason one book '*Afzal al-Hidayat*' was prepared in which Quranic verses, references from saying to the prophets, advises of Uleams and Sufi masters for the settlement of Islamic issues and reading of this book is good reference book for the followers of the Biabani chain of disciples so that they will able to follow the path of their Sufi masters in this matter and also it is must for them as well as also it is good book for those what want to know generally the right faith so in this way it is great book for them which will help them in this matter and bring the good results.

20.The miracles of Hazrat Syed Shah Ghulam Afzal Biabani

1. Once Syed Zainal Abidin alias Pasha Miya's elder daughter was becoming seriously ill, so for this reason she was admitted in the Secunderabad General Hospital and she was in the hospital for

many days for the treatment purpose there, but there was not effective and no cure at all and her health condition was becoming worse and worse in this matter. So for this reason the doctors discharged her from the hospital by saying that her disease is not enabled for them treatment in the hospital. Pasha Miya's son Syed Afzaluddin said " At that time the health condition of his sister was such critical, so for this reason from the hospital four persons came to the Railway Station Secunderabad while carrying the patient in the bed cover and boarded her in the train and on the train, she arrived Kazipet Railway Station and then she was brought to Kazipet and she was taken in her house situated in Garla waiter and upon this they went into the service of the Sheikh and they all explained the patient's health condition. Upon hearing all details he said Pasha Miya, your daughter will be recovered from this serious illness so you should not worry in this matter. As a matter of fact the doctors of the world were disappointed in this matter, but we should keep hope of recovery of health from the spiritual doctors.

So for this reason my father was satisfied in this matter and as worry and trouble situation was over, but upon arrival in Kazipet but there were no signs of recovery were there. So for this reason my father used to visit the Sheikh of time two times daily and used to inform him the details of her health condition and requested him many

times to see the patient in his house, but he used to make any excuse in this matter and for this reason my father began worry in this matter. By chance in those days in our neighbor's house of Yaqub Saheb the Sheikh came there to take pledges from somebody there and at that time of his return from there my father and mother brought the patient in front of him. When he looked at the patient then he told Pasha Miya show the daughter to me.

He said he was made stubborn with my grandfather that unless the patient should not walk and come to see him then he will not see her. Upon this he put his hand of kindness on the patient and prayed for her health recovery and assured all of them in my house that patient will be in good condition soon. From that day the patient's health began recovery and in the short period of time she regained her lost health and after that girl was lived for many years.

2. In Kazipet the wife of Syed Quader Hussain was becoming seriously ill during the period of delivery and at that time they shifted from the shrine building to one rented house. His mother in law said after some days after the delivery his daughter's health condition was becoming worse and there were dangerous signs were prevailed upon her daughter. So for this reason apparently there were no signs of recovering were there and also there was a problem of respiration was there.

So for this reason all of us were worried in this matter. So we want to inform the details of the illness of my daughter. Still without any information he visited our house so I caught her feet and began weeping in this matter and requested him for the prayer for the health of my daughter. So he lifted me from the ground so I sat there and what I see that the colour of his face and eyes were becoming red and his condition was changed and he was looking upper side many times and he was saying Ilahi Ilahi (My God) and I was sitting in front of him and began weeping and the time of 10 minutes were passed in that condition and then he told me oh: mother do not weep. Go and inquire about your daughter's health and your daughter is now well, so there is no need to worry in this matter. As per his instruction I have asked his permission to leave from there to see my daughter and went in the room of the daughter and find that the patient's unconsciousness is over and there was no problem of respiratory system on her and when she saw me she began talking with me and she was explaining about her condition and within the three days of time her health condition was recovered and she was becoming normal.

3. Once I was coming from house to Hanmakonda and at that time there was fever for me. Upon arrival there father wrote a letter and informed me to come soon to the house as there is

a dangerous situation is prevailing in the house. So I left the house to go to the office to get leave from there, then from there I wanted to go Kazipet Railway Station. So for this reason I left the village area and crossing the middle portion of a tank of Bala Samaderam by feet and at that time he was proceeding towards Hanmakond from Kazipet so when I saw him and told him all the details of the illness in the house and upon hearing all details he said do you want to go Kazipet shrine?

So I told him that "When he will go to the office for leave permission, then the train time will be near so for this reason he will not be able to visit Kazipet shrine." Upon this there was some conversation with him for some time and in which he said again allusively asked to visit Kazipet in this matter. So for this reason I told him that there is no time to visit the Kazipet shrine for him. After this again, there was discussion continued for some time and he asked me again that I have to go Kazipet shrine. So I was understood well in this matter the importance of visit of Kazipet shrine is there and so I told him whether to go Kaizpet then he told me yes, as the matter of the family members is very delicate, so you must visit Kazipet and request there for the help of householders and from there you can travel and go to your house. There will be help in this matter of the spiritual masters so there is no need to worry and problem. At that time I was taking his

permission to leave from him and went to the office and get the leave permission and from there visited the shrine of Kaizpet as per his instruction and reach to the Railway Station of Kazipet and at that time the train was arriving on the platform and so I was boarded in the train and reached to the destination and visited my house and found that all conditions were good and the bad health condition was now recovered completely and now there was no problem in this matter.

My father told me on the day when the letter was posted the health condition was in the critical and worse and it was seems the last respiration was there and stomach was becoming flat and the respiration problem was very much and for this reason all village persons including all women, men and children were gathered in the house upon hearing the bad health condition. But in this condition due to the favour of the pious persons and suddenly there were signs of health recovery was there.

4. Karim Baig, who is working in C.I.D department in the Securdderabad was stated that once his wife was pregnant and during the pregnancy period there she was used to have severe pain in her stomach and for this treatment many persons came to his house but there was a no benefit to her in this matter. During this period the Sheikh came to Hyderabad so I went in his service and explained the problems in details to

him and he was heard the details and after this he came to my house and my wife was honoured to kissed his feet there and he was watched the health condition of the patient and he addressed to the baby, which was in her womb that she should not give trouble to her mother and she should not do like this which is not good thing and upon this he told me there will be baby girl will born in your family and which will be pure soul. So instruct your wife that she should not stay for a long time near odorous places and next time by the grace of Allah there will be no problem in this matter and there will be available the help of the holy persons in this matter and then he left from our house. It was heard that there was a drain of odours was there in the house which his wife used to clean some time there. So as per his instruction she was taken care of, not standing for a long time there in odours place. When It was checked it was found in reality that whenever she used to clean the drain, then she will feel severe pain in her stomach and afterward she was stopped the cleaning of that drain there. The officer told that after this event and after the taking precaution measures till the delivery period she did not feel pain in her stomach and she was delivered a baby girl.

It is noted that whatever the holy persons of status want, it will happen due to the grace of Allah, but we feel here it is necessary that the request should be presented by us in such a way

that in which there will be the willingness of pious persons should be attached to it in this matter.

5. Mr. Akbar Ali Khan was stated that during long time he was in search of the perfect spiritual master and he was not having confidence in the Mashaiq (learned persons) of the present time and he was thinking on this issue for many times that what should be done in this matter. At last he started the recital of Ghousia.

So for this reason he was looking and desiring to become the disciple of the Sheikh of time and who should be holy personality in this matter at the present time and one who, having the position and status of Ghouse (one who redresses another's grievance) but so he should visit him and accept his pledge.

So once it was happened that one night he was seen in the dream and he and his brother Hazrat Mohiuddin Pasha were there and till that time I didn't know him and also not saw him and used to think that Hazrat Mohiuddin Pasha as the custodian of the Kazipet shrine. In short, in the dream I saw him and his brother Hazrat Mohiuddin Pasha Saheb were there and till that time I didn't know about him also did not see him before him and used to think as Hazrat Mohiuddin Pasha as custodian of Kazipet shrine. In short Hazrat Mohiuddin Pasha was pointed towards the Sheikh of time and he was saying to me that to become the disciple of the Sheikh so that he could fulfil his desires of his

heart. When my eyes were opened, then I was began thinking about the personality which was shown by Hazrat Mohiuddin Pasha Saheb and where he is residing and in the learned person (Mashaiq) there is no such personality of dignity like that available so I continued my thinking in this matter.

After this event of the dream, there was a function which was held in my neighbour's house and in which I was also invited there and where I inquired and come to know that Qazipet Saheb of Warangal is coming there in that function and in that house somebody will go to become the disciple of that Sheikh from Warangal. So I asked is Hazrat Mohiuddin Pasha Saheb is custodian of Kazipet shrine is coming there in the function.? So that person told me no he is not, but his brother who is the custodian of the shrine of Kazipet is coming there and upon hearing this I was surprised at this matter and began waiting for him there to watch him personally. When he reached there and if find the same person which I was seen in the dream along with Hazrat Mohiuddin Pasha and in the same dress he was wearing there so for this reason I was pledged in the chain of Biabani.

6. Mir Roshan Ali, who was in military service who was a disciple of his father. Upon the death of his spiritual master Hazrat Syed Shah Sarwar Biabani he was in the service of the caretaker of

the Kazipet shrine for some period of time and after that he left for Madina along with his wife and he was staying there for a period of 7 years. After that, as per some of his dreams he was left Madina and came to Hyderabad to visit the shrine of his spiritual master and to kiss the feet of his master's son along with wife. This event of the return journey is more important that Mir Sahib told when the train from Bombay departed then there came an idea into his mind that whether Bade Miya is staying in Kazipet or he is available in Hyderabad. If he is available in Hyderabad and if he go to Kazipet then it is not possible to honour the kissing of the feet of the Sheikh there. And if he is available in Hyderabad where will be his residence of stay there and how to get his address there. When the train was stopped at the Railway Station of Viqarabad and I was seeing that Bade Miya was going from platform to one train bogie there so immediately I was getting down from the train bogie and kissed his feet there. He told me there that he is also travelling on the same train to Hyderabad and he is returning from his journey. Now a days he is staying at the house of late Nawab Afzal Khan Sahib collector. So you should get down at Nampally Railway Station and from there come to see me there along your wife and there will be detailed discussion will be held there. During this time the train was started so he left from there and I was coming back in my railway

compartment. Upon getting down at Nampally Railway Station as per his instruction I reached to the bungalow of Nawab Afazl Khan Saheb in Kachiguda street and I was coming to know that Bade Miya is available inside of the house. With the persons who were present on the outside of the bungalow and I was inquiring when did Bade Miya came back from the railway station. Those persons told me that during this period he did not go outside of Hyderabad for the travelling purpose. So for this reason I was surprised in this matter so sat there and my wife went into the ladies section of the bungalow. After that I was honoured to kiss his feet there. After this he came outside, then I kissed the feet of the Sheikh and told the event of Viqarabad Railway Station so he was addressed to the people of the meeting that you all witness that I have not gone to visit another place or did not perform any journey so I do not know what Mir Sahib think in his imagination in this matter.

Mr. Karim Baig Saheb officer in C.I.D. Police said that he was present in his service and he was sought permission to leave for his house from him before the arrival of Mir Sahib there. So the Sheikh told me that to come as early as possible as one of his guest is coming there after covering long distance of the journey. I went to my house and performed some work there and come back in his service soon. Upon my arrival there Mir Sahib

came there along with his wife and Mir Sahib kissed his feet and told him about the event of the Viqarabad Railway Station. This event is heard and was seen by him. After this event, then Mir Sahib and his wife visited Kazipet and they were staying there for some days there and then they left Kaizpet and reached back to Madina city.

7. Mr. Akbar Ali Khan, who is his disciple and after the death of Akbar Khan, who was used to live in his service and he was given the work of writing Tawiz (charm). Khan Sahib said that once during Hyderabad stay he came out from the residence at the time of 9.00 clock night time against of his habit and he was asked from him Tawiz of heart disease so I have given him Tawiz and which he hold in his thumb and finger for some time and with these fingers, he was used for the snuff and I feel that the Tawaz which I was given to him was still in his fingers and not kept somewhere and he is using snuff so I have doubts in this matter that Tawiz vanished from there. So I have checked it again carefully, but could not find that Tawiz there and but did not dare in this matter to ask in this matter so I was silent.

After some days of the this event one letter was received by post from a lady from Nirmal village who was his disciples and in the letter she stated that she is suffering from the palpitation of the heart disease in this matter and she cures well there, but there is no benefit available to her

complaint. So please kindly send one Tawiz in this matter so that there will be cure to regain back her health condition well and this is her firm belief in this matter. Perhaps some of her opposite persons have done magic on her so on such and such date she found one Tawiz under her pillow in her bed. Upon reading this letter he was given me that letter and asked me to write the reply. The date of Tawiz finds in the pillow and the date of Tawiz which was lost from his fingers was same, so I came to know the details of this event. So I asked him Malik is that same Tawzi, which found under the pillow and he said 'Yes.' Upon this I told him I would write her that the charm (Tawiz) which was found under the pillow in not magic Tawiz, but it belongs to Malik Sahib so she should wear on her neck so that there will complain of heart disease will be over by the grace of Allah. Upon hearing this he told me to write the same details to her. So reply was sent back to the disciple in Nirmal. After some days the information was received that, due to the act as per instructions sent in the letter the disciple lady in Nirmal was recovered well from heart disease problems.

8. I have inquired with Mr Akbar Ali Khan that he was used to be present with the Sheikh day and night and did have ever seen Jinns in his service or not.?. He said during night time he could find them and he said the details of one event in this

matter that one day one person of high height in a white turban and robe on his body and wearing Lungi (sheet to cover the lower part of the body) and his hairs were in long size like Fakirs (beggars) used to come into his service for some days and he was used to press his legs which he was seen by him.

One day he was sitting under Nobat Khana (the place from where time is announced by the beat of a drum) in the shrine building and he was coming there at the time of a (late afternoon) prayer as per his daily routine, then I honoured to kiss his feet and he was sitting on the throne under a tamarind tree and he asked me Khan Sahib have you seen somebody here who came here. Before his coming one person came there and he went towards shrine building and about him I have mentioned in the above paragraph. Upon his inquiry I told him Malik that Shah Saheb who used to come into your present, sometimes, just now he came here and he went towards the shrine area. Upon hearing this he told is that the person is Shah Sahib?. I told him that I am thinking him as Shah Sahib. Upon hearing this he told me ok then see him where he is and call him. So I went to see in the tombs area and in the mosque, but I could not find him there and I came back in his service and told him that Malik he is not there. Still, I was told about him, he was appearing behind me and present in his service and engage in conversation

with him and from where I went to attend some work. But there was came thought into my mind many times is that the person is Shah Sahib and why such sentence of inquiry he told me. In those days one night he was resting in the mosque and went into his service and want to request something with him and during this time I went outside of the mosque area and return back from there in his service and I have seen that Shah Sahib was pressing his leg there but I have not seen him coming there and I do not know how he was reached there.? So I am surprised in this matter and there came a thought soon in my mind he is not a human being but he is a Jinn and for this reason he was saying the sentence of inquiry to me. In short, I was in his service for some time and left from there and again came there and I found that person was there sitting at the foot side and who was pressing his leg there. So at that time, on one occasion he was seen one Jinn who was doing his service.

9. It was heard that he had one adopted boy was there and his name was Fayaz and on one occasion who was becoming seriously ill and his health condition was becoming critical and he was sitting and busy in his special room with conversation with his some of his relatives there. At that time his wife was entered into the room and she was informed the illness of Fayaz and she was began weeping and worried in this matter. So he

stopped his conversation and he was given his handkerchief to her and he said why she is so much worried in this matter. Take the handkerchief and spread on him. So she was left from the room and was spread the handkerchief on him and he said that after some time the health condition of Fayaz was improved and he was attained complete health.

10. It was heard that on the occasion of some function he went to Hyderabad and he was staying in the vila of late Nawab Nusrat Jung along with family members there, including his mother, brothers and in short all his family members were there with him. He was staying in the upper floor area and all women were staying in the ground area. It was known that in that villa there was occupation of Jinns was there. Till his stay in the villa there was no effect was there for anybody so it was felt that there is an occupation of jinns there. But whenever he used to be outside, then there will used to happen strange events there in the villa. It was seen in some rooms the things are used to be shifting automatically there. Sometime the thing of one room will be found in another room or in the hall and the things of the hall were found in some other place without shifting by anybody and without any human action the sound of the plates and sometime from the upper floor in the shape of the relatives, somebody is coming down to the ground floor and calling some of the

relatives there but that relative who will arrive there is residing some other place. In the beginning three days there were such events of deceive have been happening and after that all members of the family were able to know these types of treatment by the Jinns in the villa.

His younger brother Hazrat Ahmed Pasha Miya said that till the stay of his elder brother in the villa no uncivilized act of will be done by the Jinns there and upon his departure from there then such big disturbances will be commenced there. The except of the following acts there were no acts of harm or damage have not been used to be done to the dwellers of the villa by the grace of Allah there.

1. The movements of things
2. The shifting of the things from place to another
3. For calling somebody in the shape of other persons

Once he was told that he was staying with his family members in the villa of Nawab Nusrat Jung Bahadur and where the Jinns were occupied the villa there and he was staying on the first floor because it was their special place of stay of Jinns. He stayed there for many days. During my stay in the villa they used to go out of the villa. At last the situation became such that when the visitors who used to come to see him if he will be alone, then the Jinn in the shape of human beings used to meet him and ask where is going there.?.If he will

reply that he is going to see Qazi Sahib then that person with much humility and sincerity used to tell him, please tell his respect to Bid Miya and request him with humility that due to his stay there he is facing great difficulty there so be kind in this matter and to shift another place for which he should be obliged in this matter. When the visitor will ask his name, then he will say what do you do with the name you only pass his request in his service. You only tell the Sheikh that on the way he was met one person who made his request, which is explained as above for which he will know well in this matter and he also know me well.

In this discussion, he said that due to such many requests I was able to understand that the poor fellows is afraid of me and also he is undergoing difficulties and problems there due to my stay at the villa. So for this reason I was shifted to another place from the villa of the Nusrat Jung Bahadur.

11. One day in the day time he was sitting on the wooden-bed under the building of Nobat Khana (the place from where time is announced by the beat of a drum) and I was present in his kind service there. At that time he said one day he was sitting on this throne in the daytime one Hindu person who belongs to the Brahman caste came there from Hyderabad along with one woman who was wearing green cloth shawl on her head. That man took the woman in the repository of the drinking water area and came back to see me

there and he was asked where Qazi Saheb of Warangal is residing.? So he told him that he is Qazi of Warangal and what he want to say in this matter. So tell I am present here. He met me with great respect and said there are effects of evil spirits on her wife and he was, went in this matter with many places for this problem but this difficulty was not over. So due to this problem, he is very upset and worry in this matter. At least I find your address from my friend in Hyderabad so I came here along with his wife in his service. Still the conversation was not over then that woman by removing her veil from her face and while loose hairs with boldness and immodesty came before me and she touched my feet with respect and she said Saheb, you do not know me and I am a disciple of your father and she is residing in such and such street in Hyderabad and my name is such and such. Upon hearing this I told her that it may be like that, but I could not remember you. In this conversation she said that she was memorized some verses from the holy Quran and if you give permission then she will recite. Upon my permission she recited two verses in the best form of eloquence. So I have asked her husband, whether his wife knows Arabic language. Then he told me while folding his hands that let leave Arabic, which is big thing she even did not Urdu language. So for this reason I was surprised for her

acts and what is this puzzle in this matter and could not able to know this matter.

Then he was addressed with Jinn which was occupation of that woman that as per your saying and reciting of the Quran it was seen that you are faithful and as per the order of Islamic religion this act for women is not legal and right. So occupation on the women of another nation and giving her trouble and problem and cause her difficulty which is not right. So it requires from you that to keep away from this un-civilized act and leave the occupation from this miserable woman immediately. Upon hearing this that woman left from that place and she said you're saying is right and she is going as per his order and while touching my feet and she promised that she will not come again. I told that man to hold his wife as she is falling down there. Upon going some distance from there she began falling down there in the un-conscious on the floor. So his husband holds her and was taking her on the throne on the repository of the drinking water where she was laid down there. After some time she came back in her normal condition and she covered her face with shawl and came to see along with husband with very much modesty and grace and she touched my feet and she left for me and his husband also taken my leave permission and left Kazipet with much happiness and joy.

After some days that Hindu person came Kazipet from Hyderabad and met me and he was told that now there is no effect of that evil spirit on his wife. Upon hearing all these events the compiler of this book asked the Sheikh, is that woman is a disciple of Hazrat Syed Afzal Biabani and she belongs to a resident of that street.? So he said "No, it is not right." As no human being of a Muslim man or women's souls like Satan and Jinns could not occupy anybody. But the Satans who will give the name the persons of weak faith who are dead and cause trouble them in this matter. Some time the Jinns used to deceive them by saying the name of great holy persons and occupy the body of the person and make sad them in this matter.

So for an example, he was told one event which took during the time of his grandfather that there was some evil spirit on one boy and his parents and took that boy and also all their other children arrived in his presence for the treatment of that boy. So he asked them to stay in the drawing room. Some days passed when there were in the drawing room and one day when he was arrived at his residence from outside and at that time the evil spirit arrived on the boy and took the boy while hanging and upon seeing this the parents and other members of the family began crying in loud noise and they requested his help in this matter.

At that time there was one big well was there in front of the drawing room and during this period the evil spirit took the boy and stood him on the side of the well so he was arrived immediately from the drawing room and went near that boy and asked him “ Brother who are and why you are causing trouble to the boy.? That evil spirit told he is Shah Bu Ali Qalander so the parents of the boy told Sahib if he is Bu Ali Qalander then our boy is sacrificed for him. Then he said his statement is not true and this Jinn is deceiving and while saying this he said see it and be careful in this matter that you should not come again on the boy. Upon hearing this he was promised that he will not come again for the boy and he went away from there.

12.Khan Sahib said after two weeks upon happening of the above event that I went to Nusrat Jung Bhadur’s villa to kiss the feet of the Sheikh there and after this Sheikh Dedar resident of Nampally came there who was 90 years old at that time and upon seeing him the Sheikh was smiling and for this reason the persons in the meeting were surprised in this matter. I was seen that there were tears of the flood was coming from his eyes and at that time he went into the ladies section of his house and Sheikh Dedar also went to bazaar from there to purchase items required like flowers and other things at the time of pledging and he was coming back there. Upon coming back to the meeting place Sheikh Dedar requested him

to pledge on his hand. Then he said he is pious person and his face is with grace and his invocation and recital is seems as well and he is Malavi (Muslim priest) person and do you have devoted to him and upon this he was kissing his feet and in this way he showed his devotion in this matter then the process of pledging was completed there.

Sheikh Deedar after becoming a disciple again, he kissed his feet and he began his life details as follows that he was having faith in his father, but he was dying then he was beginning thinking that Hazrat Bade Miya is only learned person and Malavi so it is better to search Sufi master so with this thought and idea I was travelling all over Indian shrines like Kalair Sharif, Multan and Ajmaire. But he could not find any sign from any shrine. When he arrived in Ajmare he thought that if there will be sign received from there, then he will pledge with the custodian of the shrine of Khaja Sahib of Ajmaire. With firm determination I began recital in this matter. After three days I have seen a dream in which a person in veil came there and he addressed to me if you want the perfect spiritual master then telling me in the beginning on whom you have faith in this matter. So I told him on Hazrat Syed Sarwar Biabani and he asked now what happened in this matter.? I told him he was already leaving the world. Upon hearing this he said you do not know Syed Shah Ghulam Afzal Biabani who is the son of Sarwar

Saheb and there is no big spiritual master than him? If you want to fulfil your desire and wish then do not go anywhere and go in his place and become his disciple there. Upon hearing I was become in the condition of be struck with consternation.

Upon hearing this event, he said that he is a useless person and it is the exaltation of Khaja Sahib of Ajmari.

13. Khan Sahib said at the time when there was a hotel of Kale Khan in the building which was very fine beautiful and more valuable building, but its upper portion used to keep always empty due to the effect of evil spirits there in that area. And for this reason no tenants were available for that portion and it was kept always locked in the building. Kale Khan was desiring that Sheikh should come there and stay there once so the there will be an eviction of evil spirits from there. So he sent his request through Syed Hashim in the matter so for this reason the Sheikh Saheb promised him that in his next visit to Hyderabad and he will stay in that building. By saying this he was left to Kazipet and after some time he came to Hyderabad on his visit there. One day in the evening time I was there with Khaja Moinuddin advocate and he came in horse cart there and when he look at me so he was much happier in this matter and he told Khan Saheb is following his legal cases in his absence in the same way like in

his presence. After staying there for some time he left from there and he asked me to accompany with him. So we have reached in the horse cart at the hotel of Kale Khan and we both have reached on the first floor and which was locked at that time and he was given the key to me and asked me to un-lock the upper floor area and go to the hotel and have drunk tea there and when he will call to me then I should come there. So this servant told him in this house Malik it is not good to enter into it so I said that I will accompany with him there. He smiled and prohibit me second time, but I didn't agree with him in this matter. So he was saying "Yes" to go there and watch the show there. He knocked at the room and he entered into it so I also followed behind him there. Upon entering inside there came one old person with white hairs on his head and his beard and hairs of the eyebrows were white and he was wearing a long shirt came before him and paid respect while folding head and he said Salam to Qazipet Saheb and he was replied, and he said to him that he was asked before him to leave this portion and go to the last portion of the building but still you did not go there. He said while folding his head that he was shifted there as per his orders, but this time he came there only to kiss his feet there. Upon hearing this he was silent in this matter. That Jinn kissed his feet and went away from there. On his return, he told him that some of his relatives are

coming into this building so do not appear before them. He said “Yes” and he went away from there. After this I kissed his feet and asked him who was that? He said have you afraid in this matter. I told him the small hairs of the body are standing and there was horror on my face, but there was no much fear was felt in this matter.

When there will be fear on me then I was used to hide at the back side of him. He smiled and said you are having a strong will and he said that person was the leader of the Jinns and he is living in this building for many years. At that time there was came the thought into his mind that how many Jinns are his disciples.? And I said Malik you always say that if anybody see any Jinn then he should recite the name of Sheikh Abdul Quader Jilani then Jinn will be running away from there. But I came to know that by calling your name the difficulty will be over. Then this servant told him how many such Jinns you have met and perhaps the Jinns also become the disciples of pious persons. He said that “ Yes”, many Jinns were disciples of his father and grandfather.” Upon this he said to me Khan Sahib, you are a wise person and in habit of very much searching in these matters. But be careful in this matter and do not inform this event to anybody. So till his life I never disclosed this event to anybody.

14. Mr Jani Miya (Azim Yar Khan) said I was used to take leave of three months from my office so that I

should be in the company of the Sheikh. So once Qazi Sahib came to Hyderabad from Kaizpet and I came to see him from my house from Bolaram and 15 days passed, but I could not visit my house in Bolaram from Hyderabad. So Qazi Sahib told me Khan Sahib to go to your house as long period passed for not visiting your house. So go there and come back here after staying for three days. Upon this also three days passed, but I could not go to my house. As there was hesitant of mind to leave the holy company of Qazi Sahib. One day he was called me to say today you must go to your house and I know that there was feeling with you that you do not want to leave him, but there is a responsibility of the house is there. So you must leave just now. As per his instruction I left Hyderabad at four o'clock evening time and reached to Bolaram. Upon reaching I was seeing that my wife is on the bed and all members of my family were in condition of worry and trouble there. So I was also worried in this matter. My maternal grandfather who had a very harsh nature, so he told me to see this gentleman is now coming here at that time when his wife is near at her death. I went urgently near the patient and find that her body and hand and feet were very cold like ice so at that time I recited the couplet of Qazi Sahib in the Persian language.

The Maghrib (sunset) prayer time was started so in that worry condition I left my house to go

Hyderabad. So my maternal grandfather and other all relatives were upset and angry with me in this matter, and they have prohibited me in this matter and given instruction me that I should not to leave the house in such a critical time of my wife's health condition. Somebody said me insane and somebody said him haughty, but I didn't hear anybody's advice in this matter and reached Hyderabad at 8' o clock in the service of Qazi Sahib there. Khan said on my master there should be sacrifice of the such many wives and at that time he was eating there. Upon receiving the information about my coming back, he kindly called me inside of the house there and upon reaching in his presence I kissed his feet, then at that time he was repeating the Persian couplet which I was recited at that time of the watching critical condition of my wife near her bed. And he said the request in that couplet which you have made at the bedside of your wife was accepted. Due to the grace of Allah you have proved your firmness in this matter. The people of the world used to pass such remarks. So come and with having food with us. I will give you one thing so give it to your wife and upon used of that thing she will be so hot like she is so cold now. As per his instruction I have eaten food with him there. Upon this he was told to bring his pen case and he was kindly given my three packets from it and asked me not to open it and see it. First packet should be

given without water to your wife and the other packet to be given after two hours and in the same way third packet. It should be careful in this matter that if there will be relief with the first packet in this matter, then bring back the remaining two packets safely to him or keep with him. At that time it was time of 9'o clock so I have to go Bolaram urgently there and find one visitor from Bolarm who came there to see Qazi Sahib and he was returning back to his place so I was accompanied with him there up to Securderabad and from there I went to Bolarm in the bus and was entered in the house and find the house was full with many persons who were sitting there in happy and joyful mode and the patient was sitting on her bed in perfect healthy condition and she was telling others not to say him any bad things to her husband because due to his presence in the service of Qazi Sahib is cause of his life so she is healthy for this reason. All people looked at me. I immediately was given one packet to her to use it and check her body temperature and found which was normal and it was one point more. I kept another two packets with me.

After this the patient told me one hour before she was in worse condition of health and in that worried condition what I see that our spiritual master was came to see her there and he said " Oh my mother sits there and what you have eats and given trouble to our Jani Miya in this matter. You

are patient upon your delivery and you have eaten curd on the new plate which was made of the earth and in this way you have caused for the reason of your worse health condition. I was waking up from the dream and all my trouble was over at that time. She said she made her mistake in this matter of eating the curd which was given by her relative after the delivery period.

After this there was much health improvement of my wife so I went back in the service of Qazi Sahib along with two packets and asked him that he want to eat one packet as a benediction so permission may be given in this matter. He told me that there is no need for you, but if you want, then you can use one packet and found that it was Oudi (aloes wood).

15. Khan Sahib said my uncle Tamizuddin and some other person came to Hyderabad after taking leave after the world war of 1917. At that time my uncle was not seen Qazi Sahib or he ever went to Kazipet.

So upon his return from the war he told me in next Thursday he and another six persons will visit Kazipet and see Qazi Sahib there and will be honoured by kissing of his feet there. So you should be there with us and introduce all of us because we all not yet visited Kazipet or kissed the feet of the Qazi (judge) Sahib.

So as per our program on Thursday all of us arrived at Kazipet and visited the house of Qazi

Sahib there. At that time Qazi Sahib was present in the drawing room and all of us kissed the feet of the Qazi Sahib there. At that time he was addressed with those persons and asked by them the details of war. My uncle was standing and began weeping loudly and he was falling at the feet of Qazi Sahib and he said there Malik what you ask the details of the war and it was seen by my eyes that in the war field in between the enemy and our army we have seen you there three times and at that time you were by the sign of your hand giving consoling to us there.

After this statement one person among those six said Malik in the world war of 1914 one day there was a dangerous attack from the enemy side and at that time also we have seen you there along with three other holy persons in the battlefield who were wearing veils on the their faces and all of you were walking before our army. At that time there was the use of the machine guns from the enemy side and there was a rain of bullets were there and my Hindu Jat tribe soldiers were dead there. The squadrons of the Muslim were before the firing of the enemy, but at that time we have seen that all of you were passing before our army and due to this all squadrons were safe and secure in the war and the soldiers who were in our behind were killed there. Upon this, the event attack in the world war 1914 was suspended there.

Upon hearing all the above events he did not say anything in this matter and he went into his house and came back from there and he said that all of us should have dinner with him at his residence after Maghrib (sunset) prayer.

16. Khan Sahib said the event of the his dumb boy who was began talking. That's three days before the birth of his third child, he was seen in his dream in which it was said that his third son will be born so name him as Sarwar Ali Khan and the boy was born and he was named as Sarwar Ali Khan and he was become five years old, but he was not able to talk and hear and which is a sign of dumbness. Once Qazi Sahib was in the travelers lodge in Nampally so I went there to see him along with the boy and he saw the boy and said the boy is good. So I said to him Malik this is the same boy and before his birth you have given me instruction to name him as Sarwar Ali Khan. So he was happy very much upon hearing this. Then I told him this boy is dumb. He opened his mouth and saw it and pinched at the side of the ear, but the boy could not feel it. He was addressed to the boy, but he could not reply him in this matter. During this time somebody came there and presented him the sweet packet in his service. He was taken one sweet piece luscious, juicy ball (Gulab Jaman) from the packet and eat half of it and given another half to the boy for eating. Upon this event the boy stood and said after fifteen

minutes "Assalam Alaikum oh: grand spiritual master." This is first sentence which the boy said upon his birth. Upon hearing this Qazi Saheb kissed the boy and give him two Rupees and said by the grace of Allah the boy will talk too much.

17. Then he said Khan Saheb said Haji Mohamed Ibrahim Choudhary residence of Bolarm said in Bolaram Bazaar one Tolan Saheb butcher of goats was a very much drinker of wines and he was found 24 hours in the intoxication of the wine. When he was become disciple of Qazi Sahib then he left wine drinking so for this reason all people of the bazaar were surprised in this matter as he was an old drinker of wine since long time to leave this old habit immediately was a matter of great surprise for them. After this Tolan Sahib was becoming seriously ill and it was his last illness. So Mohamed Ibrahim said one day he went to see him in this house and it was his last time, so he asked him to think about the spiritual master so upon hearing this he was laughing in this matter and in his last time he said what is the situation of thinking of him and at this time he is standing near him beside of his bed and he was called his household members and he said why all of you are careless in this matter as the spiritual master was coming there and why all of you don't kiss his feet there and who is present near of his bed. So provide carpet and so that he can sit there and while saying this he left from this world.

18. Mr. Azim Yar Khan said that he was used to visit him on Sunday holiday in the service of his kind favour. In this matter one day when I come to know that Qazi Sahib in Kazipet so I boarded in the Warangal train in the Saturday evening and reach to the Kazipet Railway Station and there my uncle was working as a head constable in Railway Police there and one classmate was working there as Station master. That night was cloudy and it was a very dark night. Both of them asked me to stay in the railway station as that night was dark and cloudy and also for five days in between Warangal and Kazipet railway station one wild bear, is hurting the travelers in the middle of the jungle. So it is good that you should stay at the railway station there and do not go to a Kazipet shrine in the dark and cloudy night, but I have not agreed in this matter and both of them have insisted to me in this matter to postpone my night journey to Kazipet.

I have went towards the Kazipet shrine from the railway station of Kazipet. By the chance during this journey after leaving my house and in my mind, there was coming an idea that his grandfather, Hazrat Syed Shah Afzal Biabani once was helped one of his disciples to reach Hyderabad from Kazipet in a number of the seconds. He belongs to his sons, but not doing such favour to us as we always used to spend our money and time to

present in his service. Such types of ideas and doubt were roaming in the mind.

In short upon obtaining leave of the permission from uncle and the station master I was left railway station and started toward the Kazipet village along with the railway track and crossed the railway signal and was seen one bear was appearing there from the plants and making voices and he was started towards me and I thought he will go another side, but he was coming towards me and at last he came in front of me and from the distance of four feet he was started growling and he was started preparing to jump on me so at that time I could not understand what to do there in that situation. As I was bringing some special fine sweet for the spiritual master which I put on my chest and in that worried condition I told by tongue the worlds of Illah Ya Murshid and then my two eyes were closed there. After this I was becoming un-conscious and did not know where the bear was gone and what was happening there and there was a strange condition struck with consternation was prevailed upon me for some time and when my eyes opened then I saw that I was standing at the railway gate near the Kazipet shrine. In this way I was entered in the compound of the shrine building and visited all tombs of Sufi masters there.

In those days his son Hazrat Biabani was staying in the shed at the back side of the big shrine and along with him Ghouseuddin Anwari

who was there who is working in the Land Records Department. Biabani Sahib was called and he said brother Jani I am here and so you come there. Upon hearing his voice I went to see him there. Upon seeing me he said you are brave like a tiger and courageous person so you did, you afraid in this matter so I put my head on the feet and at that time heart was beating quickly and he consoled me and asked what was happening on the way. So I told him the complete event of the night. So he asked Anwari Sahib immediately to give tea to me. Anwari Sahib brought a teacup to me and he said brother Jani before half an hour of your arrival there Biabani Sahib told me to put water on the stove for three cups there. So I told him as we are two people are there so there is no need of another cup. Then he said it is hoped that brother Jani may come there. So he told him the night is very dark and it is cloudy has been there since the daytime so how he will arrive there untimely in the bad weather condition. So he told me no, today is the evening of Sunday and he is an employee of English company government where there is holiday on Sunday so he may come there tonight. So as per instruction of Biabani Sahib I prepared tea for you there. Upon drinking tea I was taken permission from Miya Sahib and went to the village side and at that time of 2'o clock and at that time there was nobody there so I began thinking how to inform Qazi Sahib about my arrival there. At last

when I reached the door of the ladies' entrance, then he was asked from inside of his room who is there?, and he said he is Jani Miya there? Then I said slave is present here. So he immediately came out of his room so I put my head on his feet. He consoled me before my explaining of the details of the event and he said Khan Sahib did you afraid in this matter as you are army man and courageous and brave man so not fear in this matter. Then I told him the details of the event. So he praised for me and told me some stories of help of the pious persons and he told the event which happened with me and in which there was the help of his grandfather and asked me to go shrine compound to sleep in the room of Biabani Sahib and then he went back in his room.

I thought about the help of his grandfather who helped and taken somebody from Kaizpet in Hyderabad within some seconds and in the same way in reality he takes me from the railway signal to shrine building within seconds and saved for me from the attack of the bear.

The event which happened as per the thinking of Azim Yar Khan was added in the book '*Afzal Karamat*' in its second edition on the page number 55 in the miracle number 30 in which its the details are available that Hazrat Syed Shah Afzal Biabani who taken his disciple Mir Rahmat Ali to Alwal from Kazipet and this miracle is available in

the poetry book '*Madh Biabani*' on its page No. 101-105.

19. Mr. Abdul Ghafur said once he was receiving letters from Razaq Shah in which he wrote that now a day he is in the Puna region in the measuring the plots of the lands and working in the private company and the work here is very difficult but the salary is very little. So for this reason he is facing many difficulties and problems in this matter. So put my letter in the service of Qazi Saheb and asked him his prayers for remedy of the problems.

So I was given that letter to Qazi Sahib and he was ill at that time, so he asked to read the letter. When I read the letter to him than he was closing his eyes for some time and in that condition he said which is as follows.

No any evil will not fall on your liquor shop

When he opened his eyes, then I asked him what should be replied to Shah Sahib in this matter. Upon hearing this he was repeated the above half couplet. So I told him to be written the above couplet in this matter, then he said 'Yes', so as per his instruction it was sent the above couplet to him.

Upon this a detailed letter from Shah Sahib was received in which he was mentioned one event on the same date on which his first letter was

presented to Qazi Sahib. On that date Shah Sahib went to measure one canal in Puna and he was staying in the tent and along with him one of his other friend was there. At that time suddenly there was came flood in the canal and the tent was broken and both of them began moving in the water. On that condition Shah Sahib said by tongue Ya Pir (oh my master) and upon this he was seen that he and his friend are standing on the bank of the canal. Mr Abdul Ghafur said that Shah Sahib wrote the details of the event with date and time information in the letter. When I compared the date and time of event in the letter of Shah Sahib, which were in conformity when Qazi Sahib closed his eyes and said the following couplet.

No any evil will not fall on your liquor shop

It is noted that Razq Shah belonged to special disciples of Qazi Sahib of Warangal and his faith and belief with his spiritual master was very firm in this matter.

20. Mr. Faizuddin Sahib said once he was with Qazi Sahib in Hyderabad. It was happening that one day due to some work of Qazi Sahib he went on the inside of the city and upon the time of return from there on the bridge of Muslim Jung there was one lorry was also moving there in which some persons were sitting in it. In the middle of

the bridge one car came there in which some persons were sitting in it. The car driver brought his car in very fast speed in his intention to overtake the lorry and I was moving on my bicycle on the side of the lorry. From in between of us the car driver was wanting to run away from there very fast, and both of them collide on the bridge and there was loud noise was there due to this accident. I have seen that the car was found on the other side of the road on the foot path and my bicycle was broken into pieces. Upon this accident the drivers and other persons who were passing from there were surprised for my safety and security in this accident. All said there there is help for me from some pious person in your favour in this big accident on the way. But at that time there was no fear for me for this road accident in this matter. I have given my bicycle to one workshop there for its repairs and went into the service of Qazi Sahib and I have seen that he was waiting for me on the verandah and when he saw me inquired my well being then I explained him all details of the road accident then he was praying for me and went into the ladies section of the house.

The miraculous events after the death of Hazrat Syed Shah Ghulam Afzal Biabani

1.Mr. Mohamed Qaism Khan, who was his disciple said his elder son after attaining the age of adult he was adopted such habit that which was not under control and care. In any occupation he was not interested, so to bring him on the right track I tried my best but there was no benefit at all. So for this reason I was worried and upset with this matter. One day I left Hanamkonda in the night for Kazipet in the worried condition and at that time the winter season was there and the night was very cold and on the condition of disappointment I went to the platform which was near his mausoleum and slept on it and there was no bedding with me. At that time some months were passed away after his death and still tomb was not constructed and on that night I was seeing him in my dream and who was telling me “Munshi Sahib for the little thing you are so much worried so avoid it. And for you I am is there. Everything will be well so do not worry in the matter and remove your worries from your mind.”

So I was woken up and seen that there was time of the morning prayer and upon the prayer, I was visiting all tombs of spiritual masters and returned back to my place. Some days after this event my son was getting a job in the Tahsil office and he was becoming so much sincere and right minded and for this reason my worry was over and if I see him there was an increase of happiness with me and which is a matter of thanks. This is a

great favour and thanks of the spiritual master to his slave and which belongs to his miracle.

2. Mr. Syed Mahmud Ali, son of Syed Mohamed founder of Mathwada Islamic school Warangal went to Makkah and Madina for Hajj pilgrimage purpose there after two years after his death. Mohamud Sahib said that he was finished his Hajj pilgrimage and then he was arrived in Madina and he stayed there for many days. During my stay there one night before morning prayer, I have seen him in my dream, but could able to talk with him and wake up and did ablution and went in the prophet's mosque in Madina and performed morning prayer there. Due to the dream, there was very much pleasure in my mind there. In that condition of happiness without anybody's observation by walking I was reaching the mausoleum of the prophet and made one round around it and reached in the middle of the mosque and mausoleum and found that he was standing there and busy with conversation with somebody there. On his head there was a turban of saffron colour was there and he was wearing white robes and in his hand staff was there it means he was in the same dress and condition in which he was used to live in the life period. When I saw him run so fast towards him and kissed his feet and shake the hand with him there. When he saw me then he told Mahmud Miya it is good that you came there. Due to your grand spiritual master's favour your presence was possible there.

Till that time I was thinking that when did he was coming there, but there was no news to him in this matter. If he knows this matter then he would have accompanied with him during the journey of Hajj pilgrimage and journeys of Madina city.

After that time immediately thought came there in the mind that already Qazi Sahib was leaving the world. When this thought was there in my mind, then I was alone there and he was vanished away from there so I could not understand this puzzle in this matter. So I stayed there for a long time thinking in this matter.

One thing is that he was seen in the dream so there was very much happiness and joy was there and then in the condition of wakefulness at that place he was seen him with his own eyes and shaking of hand and allowing kissing is feet and talking with me is a great favour and kindness due to the favour of my spiritual master for which there was a surprise for me and also I was proud of this good luck and this happiness and joy which will be continued during my whole life period.

3. It was an event of before 1954 belongs to his disciple Qamaruddin Sahib and he was a firm believer and good faith with his spiritual master. There was his textile shop in the Pather Gatti street in Hyderabad. He said one day he was leaving for Hyderabad to Kazipet in the evening time and when I reached at the Kazipet Railway

Station there was night time was there. From the railway station I was started towards Kazipet along the railway track and covered some distance and saw one Hindu person was away from there and the wooden stick was there in his hand and who was coming behind me. As I was alone so there was thought in my mind that he is chasing me, but I have removed this thought from mind and thought it due to wrong thinking. And ignore this idea for some time. But I proceed further then those thoughts came again into my mind. For this doubt I was stopped there for some time while walking to check my thinking in this matter. But I have seen that person was also stopped there. Upon this I again started walking and thought that person was stopped there due to some reason and so he should not think about his chasing there. Again, I was stopped there, then that person was stopped there, then I was come to know that due to his two times, stopping that he is intended to attack me there and comparing to previous distance he was coming near to me and at last he was reached near to me and this event was happening in the jungle which is in between the railway station and Kazipet shrine. When that person came near to me then suddenly I told by my tongue in loud voice Ya Pir (Oh: my master). When I said these words from my tongue I was seeing that my spiritual master was there behind me and keeping his hand on my back and he said

why you have afraid in this matter I am with you do not worry. I told him the event then he said see where is that man and I have seen that person was going towards the railway station.

After this my master was with me and I walked along with him and covered the distance and we have reached to a railway gate which is in opposite of Kazipet shrine. At that time I was thought that he was passed away from the world many years ago and when this thought came into my mind then he was vanished away from there. But before that during this problem I was not thinking about him that he was already passed away. In short afterwards I crossed the railway crossing gate and entered in the door of shrine building and at that time Hazrat Abdul Karim Saheb was there on the wooden-bed so I kissed his feet and at that time there were very many tears were there in my eyes. When he was asked about this than I have told him all details of the event which was happening in the jungle near the railway station of Kazipet.

The End.